

THE COURSE
 of Christianitie: or, *As*
touching the dayly Rea-
ding and Meditation of the
holy Scriptures: very requi-
site and necessary for all Chri-
stians of what estate or con-
dition soeuer:
TWO BOOKES.

Translated out of La-
tine into English, by Iohn
Ludham Vicar of Wes-
thersfeld. 1579.

The commandement of God in the olde
Testament. Deut. 6. & 11.

These wordes whyche I commaunde thee this daye
shall be in thine heart: and thou shalt rehearse the
continually vnto thy children, and shalt talke of
them when thou tariest in thine house, and when
thou walkest by the waye: when thou liest down,
and when thou risest vp, &c.

The commandement of God in the newe
Testament. Ioan. 5. 39.

Search the Scriptures: for they they be that testifie
of mee.

Printed at London by Henry
Bynneman. 1579.

12. 11. 1911

1. 1. 1912

2. 1. 1912

3. 1. 1912

4. 1. 1912

5. 1. 1912

6. 1. 1912

7. 1. 1912

25

TO THE RIGHT

VVorshipful, Vertuous, and my

very good Lady, the Lady Mary

Wroth, late vvife to the right vvorshipful

Sir THOMAS WROTH, Knight, of godly

memorie, Deceased : *Iohn Ludham*

wissheth continuance of health,

and al things prosperous in

Christe Iesus.

7A



Hat greate cause there is (right wor-
shipfull and my very good L.) why
all men of all sortes should be exhor-
ted, and earnestly excited, to the dai-
ly readyng and meditation of the ho-
ly Scriptures: the infinite perilles and
calamities, wherevnto we are al of vs
continually subiect, do moſte plainely and plentifully
declare. For why, who ſeeth not howe comberſome
and perillous a ſtate they enter into, that take vpon the
to trauaile in the Wildernes in the night ſeaſon, without
the helpe either of Moone or Starres, or any other light
to direct them by? Goe they not oftentimes out of the
way? Doe they not manye tymes ſtumble and ſtagger
like men bereſte of their ſenſes? Are they not euer and
anone caughte in the Bryars, and there pitiouſly tattred
and torne? Be they not like from time to time to run
themſelues either againſte ſome Rocke, Blocke, or Tree
ſtanding before them? wherby they get one while (per-
haps) a ſhrewde ruſhe on the ſides, an otherwhile a curſt
thwacke ouerthwarte the ſhinnes, now and then a ſore
bounſe on the breaſte, by and by a dreadfull duſte
on the necke and ſhoulders, ſtraightwayes an odde
blowe

A ſimilitude.

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blowe crosse the face, and euen immediately an auke rap vpon the nose, or some one dash or other in the eies, eares, or teeth? But what are these in comparison of the rest? very fleabittings. For if they escape either with some or with all these hurts and annoyances which we haue now mētioned, they may say (and that truly) they haue played the tall fellowes. But ouer and besides these, they light many tymes vppon some daungerous quagmire, foregrowne Lake or Pitte, wherein they sticke faste, and are not able to winde themselues out againe, no not to the death. What shall I say of the huge multitude of Beastes so fierce and terrible in their kindes? Are they not like euery moment to be deuoured of them? Howe is it possible they should escape so many roaring Lions, so many rauening Wolues, so many bloudy Beares, boysterous Bulles, cruell Tygres, Panthers, Pardals, Leopar-des, Serpentes, Dragons, and suche like, and not become a pray vnto them? I say nothing all this while of a daunger as greate as any other, namely, of the theeues and robbers, cormorants and caytifes, that lurke in obscure places, gaping for the spoile of wayfaring men: of whom notwithstanding they are cruelly rifled, and haue oftentimes their throates miserably cut. But who is able to expresse all the harde happes and hazardes, whyche they throw themselues into, that iourney by night in the Desart (as is aforesaide?) Verily I suppose not *Sylvanus* hymselfe. Nowe then if incace the state of these menne be so difficulte and daungerous, that are in hazarde onely of a bodily death: howe muche more perillous and pernitiuous is the case of all those, that remaine in suche continuall icopardy bothe of bodye and soule? Suche doubteleffe is the plighte of all *Adams* children euen from the tyme of their byrth to the daye of their death. Such is the case and conditiō both of high and low, rich and poore, noble and base, bonde and free, Iewe and Gentile

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Gentile, al and some, one and other. For why? so soone as wee are borne, we enter into thys worlde as into a huge Wildernesse: where we are ctesoones environed with innumerable straites of the body, with innumerable perplexities of the soule. As touching the bodye, we come naked into the worlde, without either mantell to couer vs, or strength to defende vs, or discretion to guide vs, or prouision to succour vs: in whiche behalfe the very brute beastes do far-away surmount vs. And wee be no sooner crawled forth of our mothers womb, but wee sette oute pure throates and crye: euen thereby hewraying bothe oure present misery, and oure wretchednesse to come. As we growe vppe in yeares, so increase oure troubles. Troubles within vs, troubles withoute vs, troubles aboue vs, troubles beneath vs, troubles behinde vs, troubles before vs, troubles on the righte hande, troubles on the lefte, and euerye where troubles. Within vs, all manner of maladies and diseases proceeding of inwarde causes, whiche in verye deede are so manye in number, as the verye Phisitions themselves coulde neuer as yet find oute propre names ynoughe for them, much lesse prescribe any fitte remedies to heale them. Without vs, all kinde of outwarde crosses, and distresses: as hunger, thirst, colde, nakednes, woundes, soares, botches, blaynes, blindenesse, lamenesse, deafnesse, dumbnesse, perills of sworde, perilles of fyre, perilles of water, &c. Aboue vs are the Heauens (as yee woulde saye) armed againste vs, the Firmament frownyng vppon vs, the Ayre distempered, the Windes wrastling, the Thunders roaring, the Lightnings flashing, the Comettes and blazing Starres lowring, the Sunne eclipsed, the Moone deprived of hir light: and all tokens of calamities vnto vs.

*Miseries of man
in this lyfe. not
by described.*

Body:

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• Beneath vs is the earth oftentimes trembling and quaking, many times singed and scorched, diuers times ouerflowen & surrounded, sometimes opening and swallowing vp all that euer is, not seldome times breathing out pestilent vapours and exhalations, to the destruction of whole Cities and Townes. Behinde vs are all troubles vnlooked for. Before vs, all troubles foreseene. On the right hande our friendes. On the lefte hande, our foes. Yea, and which way soeuer we turne vs, troubles vppon troubles, trials vpon trials, one vexation vppon another, and euen death it selfe continually pursuing vs. And thus fareth it with vs as touchyng our bodies. But as concerning our soules, the case is so muche the more dangerous, as the enemies are pernicious, and calamities grieuous whervnto they are subiect. Subiect (I say) not by creatiō, but by deprauatiō, or rather by originall corruption. For in deede if they be considered accordyng to that excellent nature, wherein they were first created before the fall of *Adam*: it will appeare, that as in substance spirituall, and in qualitie immortall, so were they indued also with singular ornaments and heauēly vertues, as whereby they resembled the image euen of God himselfe. But (alas) euer since that fatall ruine and dimmall decay of our great vnhappy graundfather *Adam*, they haue not onely bin depriued of all those ornāmēts and graces which before they had, but also infected with contrary vices and deformities: so as in stedde of light, they are become darke: in stedde of pure, they are become obscure: in stedde of holy, they are become prophane: in stedde of vprighte, iust, perfit, happy, blessed, the image of the eternall God, they are become picuish, peruerse, vnperfect, vniust, accursed, the Image of the infernall Sathan. And this forsooth generally is the state wherein we stand both in respect of our soules and bodies. For the more manifest prooffe wherof, the Scriptures

Soules:

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tures are plentiful, especially where they painte forth
 man in his naturall coloures, and set him vp (as it were)
 on a stage to be seene. For they teache, that there is no
 sounde or whole parte in him from the crowne of the
 heade to the soale of the foote. For why? *U*ve are all the
 sorte of vs corrupte, we haue all gone astray, wee are all become
 abhominable, there is none that vnderstandeth or seeketh after
 God, there is none that doth good, no not one. Our mindes are di-
 stract within vs, our memories are maymed, oure reason vnre-
 formed, our vnderstanding vnperfite, our wisdomes foolishnesse,
 oure heartes vncircumcised, our iudgements vniuste, oure willes
 waywarde, oure thoughtes vaine, oure imaginations wicked, our
 conceites carnall, our fancies frustrate, oure affections euil, oure
 lusts vnbrideled, our throats an open sepulchre, our tonges haue
 vsed deceit, the poison of Aspes is vnder our lippes, our mouths
 are full of cursing and bitterness, oure handes are filled with
 cruelty, and our fingers with iniquitie, our feete are swifte to shed
 bloude, destruction and calamitie are in oure wayes, the way of
 peace we haue not knownen, and there is no feare of God before
 oure eyes. These and such like are the excellent titles, and
 prerogatiues wherewith the holy Ghost adorneth vs in
 the Scriptures. These are in deede the true markes and
 monuments of our antiquitie, the peculiar badges of our
 brauery, the right Coat-armour of al *A*dams offspring.
 Whereof leaste any man shoulde doubt, and pretende
 I wote not what priuiledges for himselfe, as though he
 were exēpted out of the common aray of all fleshie, the
 Scripture dealeth yet more plainely with vs, and telleth
 vs, that we are not only wretched and miserable by na-
 ture, as being all-conceiued of vncleane seede, and all
 borne the children of wrath and perdition, but also that
 wee haue al sinned, (where this worde (All) is referred
 to euery particular person, whether he be Iewe or Gen-
 tile) and are depriued of the glory of God: that we are al
 workers of wickednes, al shrinking and rebellious chil-
 dren,

not this
 Ps. 14. 2. 3. 4.

Psal. 53. 4.

Pf. 5. 10. and

149. 2. and

10. 7

Prou. 1. 16

Iam. 4. 8

1. Cor. 1. 20 &

2. 14.

Iere. 9. 26

Deut. 10. 16

Eccles. 11. 33

Genes. 6. 5. 11.

12. and 8. 21.

Psal. 36. 1.

Esa. 59. 3. 7

Rom. 3. 10. 11.

12. 13. 14. 15.

16. 17. 18.

Psal. 51. 5

Eph. 2. 1. 3. 5

Rom. 3. 9

Galach. 3. 22

Rom. 3. 23.

Psal. 116. 11.

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Rom. 3. 4

Esa. 59. 5

Dent. 27

Galath. 3. 10

Coloss. 2. 13

Ephes. 2. 12

Rom. 6. 23.

lyars, and lighter than vanitie it selfe, all hatchers of Cockatrice egges, and weauers of the Spiders webbe (as the Prophet speaketh) (and to be shorte) all subiect to the curse and malediction of God, and so consequentely to endlesse confusion both of soule and body. For, *the rewarde of sinne, is death, and every soule that sinneth shal dye,* saith the Lorde. These things thus briefely premised, although they may seeme sufficient to strike (as it were) an Alarum into al mens consciences, and to make them looke about them, if haply they may espy any remedye: yet ouer and besides these, if wee will weigh and consider what an vnmercifull number of spirituall ennemies we haue to deale and encounter with, how subtilly they lye in wayte to entrappe vs, howe vncessantly they assaile vs, howe greedily they gape to deuoure vs, wee shall bee muche more inflamed (as I thinke) to prepare oure selues to the battaile, and to stand vppon our garde, if (at leaste) we haue either anye care of oure owne welfare, or dread of our own destruction. For if so be wee haue not vnfitly compared the worlde vnto a Wildernes, where men wander in the midst of innumerable dangers & are euen subiect continually to a thousande deathes; then maye it appeare sufficientely what oure lotte and portion is in this life, and howe hardlye we are like to be dealt withall, vnlesse wee walke maruellous warily and circumspectly, and bee throughly fenced and fortified at all assaies. We haue to consider, that as there the wayes and pathes are verye doubtfull and vncertaine by reason of manifolde crinkes and turnings: so here we are to mete with infinite Mazes & Labyrinths of superstitions and false opinions: so as there is nothing more harde and difficult, than for a man (amongst them) to keepe the straighte course to eternall saluation. Againe, as the desert places are ful of horrible daungers, as well in respecte of the wilde and sauage beasts,

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beastes, as also of the Theeues and Robbers that lurke in
 them: euen so are wee in this worlde enuironed about on
 euery side with farre more grieuous enemies, as which (for
 their crueltie and more than bloudy desire of destroying
 all that euer come in their wayes) doe far-awaye exceede
 the saluagest beastes and cruellest cut-throates that bee:
 For euen amongst vs rangeth that olde manqueller the
 Diuell, who (as Peter sayth) goeth aboute like a roaring 1 Pet. 5. 8
 Lion, seeking whom he may deuoure. And hee is not a-
 lone, but hee hathe an infinite rable, and euen the Deuill
 and all of wicked Angels and vncleane Spirites to do him
 seruice: so as he is (not without good consideration) called
 a Potentate, *the Prince of darknesse, the Gouvernour of this world,* Ephes. 6. 12
the spirite that ruleth in the Ayre, &c. to note vnto vs the
 wonderfull force and puissance that he is of: like as in o- Ephes. 2. 2
 ther places, for his malice and subtilty, he is termed a Ser-
 pent, for his crueltie, a Lion, and for all together, *a greete* Genes. 3. 1
redde Dragon hauing seauen heades and ten hornes, and seauen 1. Pet. 5. 8
Crowns vpon his heads, &c. There are also belonging to his Apocal. 12. 3
 hellish conduct and Kingdome, an innumerable sorte of
 wicked doers, whiche hauing vtterly reiected all sense of
 Humanitie and Godlinesse, are degenerated into wilde &
 saluage beastes. For we may see euery where a ranke route
 of lecherous monsters to grunt like Hogges and Swine:
 a huge throng of wrathfull Termagaunts to yell out lyke
 Beares: a braistly company of Backbiters to barke abroad
 like Dogges: a rauening sorte of Cormorants to houle out
 like Wolues: a fierce and frantike multitude to take on
 like vntamed Tygres: a number to play the parts of the
 nimble sighted Lynxes: a slie and subtill sorte to fare like
 Foxes: a tetchy and kicking kinde of Asses to bray: a ve-
 nemous sighte of Serpents to hisse: and to be shorte, such
 a huge rabble of stinking Goates, bellowing Bugles, puf-
 fing Panthers, and all manner of vncleane Beastes, that a
 man shall walke muche safer in the Wildernesse amongst
 the

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the wilde beastes in deede, than hee can doe in the world amongst men of so beastly conditions: neyther haue we to feare so great danger from the very Beasts themselues, as we haue to doubt and dreadethose, that are of the selfe same nature with vs: Insomuch that the olde fathers said not without a cause, *One man is become a Wolfe to an other.* Further, as the Desart is waste and barren, and besides, ouergrown with Bushes, Bryars and Thornes: so is thys World, manured with no knowledge of God at all, but is altogither barren and vnapte to yeelde foorth anye good fruite, nay contrariwise, scrawleth euerye where ful of the briars of Sinnes and Vices, whereby we are so grieuously mangled and torne, that (commonlye and for the most parte) we keepe the scarres of them to oure dying daye. I might stande here to shewe howe some of vs (nay all in a maner) are choaked with the cares of this world, and with the deceitfulnesse of riches: some caughte in the pitfall of Pride and Ambition: some snared wyth the Thornes of Couetousnesse: some ouer heade and eares in the Bryars of Voluptuousnesse: some saped in the suddes of Sensualitie: some smouldered wyth the smoake of Vanitie: some drenched in the dregges of Drunkennesse: some be-smearred wyth the mudde of Maliciousnesse: some imbrued with the bloude not of Beastes but of Men: and in a worde, not some, but a great summe stifled in the stench of all Sinne and Wickednesse. I mighte shewe in like maner, howe there is nothing vnder the Sunne so excellent, no worke of God so wonderfull, no blessing so bountifull, no creature so beneficiall, hollesome and good, but that (through the malice of Sathan and our owne miserable corruption) it is tourned cleane contrarye, vnto oure greate harme and discommoditie, yea, euen into a present poyson to infecte vs wythall, and into a Scorpion (as it were) to sting vs to death.

As

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As much might be said of our own selues : in whom there is no parte nor power either of soule or bodye, but that through sin, they are become euen so manye deadly enemies to hale vs to destruction. And herein forsooth appeareth by the way the strangenesse, or rather vnnaturalnesse (as I may so say) of our warfare, cleane contrary to the warfare of the worlde. For whereas worldly Souldiours take weapon in hand chiefly against forrainers and strangers, but neuer againste their owne persons : wee on the other side, muste not looke so muche what oure enemies do abroade, as we muste haue an eye what traytours are at home, I meane in our own bosoms, that so letting others goe in peace by vs, wee maye bende all oure whole force and artillery to the battery of oure owne selues. Not as though it were lawfull for anye man to cutte himselfe shorte by vntimely death (as manye diuellishe and desperate persons doe) but to the intent to gette the mastery ouer our affections, to bridle oure lustes, to mortify oure olde man, to kill oure concupiscence, to subdue oure nature, and finally, to submit all our wil, wisdom, reason, vnderstanding, and all that euer we haue either within vs or without vs, to the rule and obedience of Gods holy Worde, and to the gouernment and direction of his holy Spirite. But I feare leaste I haue exceeded alreadye the compasse of an Epistle : I will therefore bee as brieue as is possible. We haue seene then (if I be not deceyued) how wofull our originall state and condition is, what infinite perils and calamities wee are subiecte vnto, what mighty and vnrestfull enemies wee are continuallye matchte wythall, and howe little refuge or succoure wee haue to looke for in this worlde, or in any thing belonging to the Worlde. For, *the world passeth awaye, and the luste thereof: but hee that doeth the will of God, abideth for euer.*

The vse of all whyche thynges is, to teache

Aij.

euery

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euery one of vs howe earnestly we oughte to laboure, and contend, euery man according to his present necessitie, to learne well the lesson taughte vnto *Nicodemus*, namely, to be borne againe, and to be renued in the spirite of our minde, so as we may couet the sincere milke of the word, to the intent to grow thereby: to be remoued (I say) from the loue of these earthly things here belowe, and to stye vp by the wings Fayth into Heauen, where Iesus Christe sitteth on the right hande of God the father: finally, to purchase the certaintie of a better inheritāce, and the assurance of a better Country: bycause (as the Apostle saith) *Wee haue here no continuing Citie, but wee seeke for one to come.* To the obtayning of all whiche graces, as Faith alone in the word and promises of God is sufficient, so attaine wee to Faith by no other meanes than by conceyuing the free mercy of God in Christe through the reading, hearing, and meditation of the holy Scriptures. The reason is, bycause that Iesus Christe beeing the onely object of oure faith, and substance of the whole Scripture, we apprehend in him all the treasures of knowledge and wisdom, and what soeuer else is necessary to eternall saluation. For, *Hee is of God made vnto vs wisdom, and righteousness, and sanctification, and redemption, and euen all in all:* as the Apostle speaketh. Who seeth not then what incomparable treasures (in comparison whereof all the pompe and glory of the Worlde is nothyng but dung and drosse) are comprised in the sacred Scriptures? But I maye not stand to amplify this point (as by occasion otherwise iustly I might) considering in very deede a Preface will not beare it. I must therefore of necessity referre all this whole matter to the consideration of the godly Reader: who may finde euery where in reading, plentifull furniture tending to this purpose. Only thys I wil adde by way of conclusion, that forsomuch as *all the holy scripture is giuen by inspiration of God and is profitable* (as Paule saith) *to teach, to conuince, to correct,*

and

Ioan. 3. 3

Ephes. 4. 23

1. Pet. 2. 2

Hebr. 13. 14

1. Corinth. 1. 10

1. Timo. 3. 16

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and to instructe in righteousnesse, that the man of God may be absolute and made persite to al good workes : and againe, that whatsoever things are written aforetime, are written for oure learning, *Rom. 15. 4*
that we throughe patience and comforte of the Scriptures mighte haue hope: that therefore I say it behoueth al sortes and degrees of men and women whatsoeuer, (if at leastwise they stand in neede to be taught and informed in the wayes of the Lorde, if they haue neede of dayly correction and amendment of life, if they be desirous of continuall comforte and consolation, and finally, of eternall happinesse and saluation) to be in loue with the holy Scriptures, to embrace them, to reuerence them, to reade them, to heare them, to meditate in them, and aboue all, to liue after the, and euē to expresse them in their whole lyfe and conuersation. Whiche godly diligence and indeuour as I wishe vntainedly from my very hearte to be wrought effectually in mine owne selfe : so make I mine humble prayers vnto the Lord, that he would vouchsafe in his great mercy to kindle and stirre vppe the same in the heartes of all people, to awaken them out of the sleepe of sinne and securitie, to drawe them out of the dirty dregges of Popery and superstition, wherein Sathan hath of long tyme, and yet still keepeth a great number to scatter the cloudes and mistes as well of all olde as newe sprung vp heresies from amongst them, and laste of al, so to ioyne and knit them togyther in one consent of the truth of his holy word and Sacraments, as may be mooste of all to the aduancement of his glorious kingdome, and to the vtter ouerthrowe of Sathans outrage and Tyranny. To the furtherance whereof because I was perswaded that this Booke of the famous and worthy man *Andrew Hyperius* woulde not a little auaille, I thought it not amisse for my good brethren and Countrimens cause, to turne the same into oure common language, and to publish it in as plaine a stile and phrase as I possibly coulde. Whyche being attentiuely read and

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pervsed, wil minister I am sure, not onely sufficient matter for the godly and Christian Reader to work vpon, but also sounde and substantiall reasons to the satisfaction of all indifferent mindes, and to the confusion of all scorers and cauillers whatsoeuer. And forsomuche as I am not ignorant what great and speciall blessings of hys Spirite the Lord in mercy hath vouchsafed to bestowe vpon youre Ladiship, and vpon your progenie, whereby you are moued againe by apparant testimonies, to expresse the godly loue and zeale whiche you beare to his infallible truth and Gospell: I determined with my selfe amongst many other noble and worthy personages, to make my speciall choice of youre L. as a meete patronesse of thys present worke, and of my trauel and paines taken therein. Wherevnto I was prouoked so muche the rather, bycause that as you youre selfe are an earnest traueller in the holy Scriptures, as well by publike hearing as by priuate reading, so your example wil not a little help both to the comending of this worke vnto posteritie, & also to the incouraging of many other of youre sexe and calling to the following of your steppes. Albeit I must confesse one other cause there was of this my doing, which I wil by no meanes conceale from your L. And that was the greate curtesie and friendly affabilitie, which amongst many other vertues I noted in youre L. at what time you vsed commonly to resorte vnto oure parishe Church, to the exercise there. But then especially appeared your curtesie most excellent in mine eie, when you of your owne accorde, to my great and singular rrioycing, vouchedsafe to visite and adorne my poore house with your presēce, and to take wel in worth that simple entertainment, whiche then, throughe Gods goodnesse, I was able to giue you. And euen then doubtlesse conceiued I this imagination with my selfe, that how soeuer you should be forgetfull of your friendlinesse offered, yet I for my part could neuer be vnmindefull of your
courtesy

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curtesy receyued: but woulde testifie the same by one meanes or other so soone as time and oportunitie shoulde serue.

Thus (Madam) haue you hearde the principall causes that moued mee to putte forth this Booke vnder the title of youre name: whiche, if I may perceiue your L. to take in good parte (as I doubt not but you will) then haue I reaped the onely guerdon of my desire. In the meane season (to ende withal) I commend the whole successe thereof vnto the Lorde, beseeching him so to multiply his mercies vpon you and vpon your whole familie, as that you may liue many yeares a ioyfull and happy mother in *Israel*, and finally, reape the ende of youre hope, euen endlesse ioy and immortalitie with all the sanctified in Christe Iesu.

AMEN,

Written at *VVethersfeld* the
ninth of Iune. 1579.

Your Ladiships most humble in the Lord,
IOHN LVDHAM.

To the Reader.

I If toys and trifles nowe a dayes so wel accepted bee,
O Of all and euery wight in worth, that doe them reade or see:
H How much more the ought godly works wel weyed for to bin?
N No doubt the Lord wil none excuse that carelesse be herein.

L Let whoso can cōplaine, and say: I want good Bookes to view:
V Vndoubtedly this age of ours, wil proue his plainte vntrew.
D Did euer any one as yet, like store of bookes remember?
H Hath not the Lord vs greatly blest in these our days? Cōsider,
A Amongst the rest, this booke is one, which if thou rightly read,
M May further thee to godlinesse, and stand thee in greate stead,

I. L.

Gentle Reader, before thou enter into the
reading of this discourse, I pray thee vse some
paines in correcting with thy pen
these faults that haue esca-
ped the Print.

In the Preface, page 3. line 11. reade, of the Psalmist: page 5. line 28. & 29.
reade, they are they that: page 7. line 2. reade, holy Scriptures: ibid. line 3.
reade, any newe matter: page 8. line 3. reade, and it shall.

In the Treatise, page 6. line 19. reade, as the insight: page 7. last line, read,
to the contemplation: page 8. line 8. for Clemens, Alexandrinus, reade, Cle-
mens Alexandrinus, ibid. line 11. for vvas, reade vvere, page 10. line 24. for
our reade one: ibid. line 29. for Ieremie reade Ierome: page 14. line 15. read
and function: page 19. line 8. reade, vacation: page 20. line 29. reade same:
page 21. line 28. reade, that euerye man: page 26. line 11. for vnhearde of,
reade, vnheard, of: ibid. line 15. reade, in a readinesse: page 29. line 31.
reade, at Thessalonica: page 36. line 1. reade numbred page 38. 19. reade, moe
vvirneses: page 40. line 12. reade, in their ovne houses: page 54. line 22.
for vvhere, reade vvich: page 56. line 8. reade Paulinus: page 58. line 26. reade,
Hedibia: page 64. after the laste vvorde bring in these lines folovving
vz. as touchyng the palme of knowvledge of things spirithall. For verily, I
am of that minde that then there vvas no familie &c. page 65. line 19. reade,
admonished: page 66. line 7. reade buying: ibid. line 26. reade Iehoiacim.
page 70. line 2. reade, meanely: page 74. line 7. reade. he oftentimes: ibidem
line 10. reade Acts. 18. of Aquila: page 75. line 23. reade, as this: page 77. line
17. reade, to set forvvarde page 78. line 6. reade, of the vvholesome ibid. line
25. reade, booke 10. page 79. line 14. reade, desolate, Mergine line 4. for
ought, reade might: page 18. line 18. reade, oughte nor to: page 84. line 14.
reade vvired: page 85. line 9. reade, begyn. page 86. line 5. reade, a Judge:
page 88. line 25. reade, all their: page 96. line 24. leave out the tvvo commas
at amplifications, and at threatnings: page 97. line 34. reade, deriued: page
98. line 14. leave out (good) page 108 line 2. omit (of) ibid. line 28. reade,
distinguished: page 111. line 16. for if, reade of: page 114. line 22. reade, he
hid: page 120. line 13. reade, vvliche being &c. page 129. line 4. reade,
comprehend: page 134. line 20. for reading, reade, namely readers of &c.
page 135. line 17. for here, reade, hearde. ibid. line 26. reade veritie. page
149. for Tullius, reade Tillies: page 159. line 21. reade invvrapped: page
160. line 30. for come, reade, runne page 161 line 6. reade, propounded
line 14. reade, forborne. page 163. line 9. omit (out) page 166. line 1. for ex-
cused, reade exercised: page 167. line 23. for come, reade came. page 172. line
25. for all bookes, reade, al the bookes: page 215. line 9. for stammered reade
staggered. page 218. line 22. for, all the people vvhen, reade, all the people
vvepte vvhen &c. page 223. line 25. for all them, reade, and all of them. page
177. line 22. for, conuently, reade, conveniently

FINIS.

To the most noble and
renowned Prince *Lewis*, Duke
of Bauier, Countie Palatine of the
Rhine, &c. his most gracious Lord,
Andrew Hyperius sendeth
greeting.



This is a common guise and practise among Christian Kings and Princes, (most noble Prince) that in publishing and proclayming their Edicts, and other monumentes of writing in theyr Coynes, which by their Printmen they cause to be coynd, and now and then also in their buildings vpon statues or images curiously carued in theyr paynted tables, againe, on their clothes of estate, on their gorgeous hangings of Tapistrie, on their purple robes, on their Couerlets of Arras, and suche like precious ornamentes, when they put to their name and function, they discretely adde something, whereby they professethemselues to haue obteyned, THROUGH THE GRACE OF GOD, all the honoures and dignities that are befallne them, which custome commonly and euerye where receyued, can neuer sufficiently be praysed and extolled, for it putteth them in minde of most graue and weightie matters, and such as ought alwayes worthily to be befoze their eyes. First it teacheth them, to confesse and acknowledge, that kingdomes and common weales are at GODS disposition, that they are most wisely gouerned by his prouidence, and that one whyle forsooth they flourish for the Godlies sake, and another while are subuerted, bycause of the wicked, as testifys Iob Chap. 34. and Salomon Prouerb. 28. 29. and finally, that wonderfull alterations, far beyond all mens expectation,

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tation, witnessing Daniell Chap. 2. are brought to passe in them. Secondly, they are given to vnderstand, that it is their partes and duties to ascribe all their honoures, power, and happinesse, whatsoeuer betideth them on earth, only and alone to GOD, and to render thanks vnto him continually for the same, in as much as of Dauid, a most diligēt ponderer of GODS iudgemēt, they may all learne, that it is GOD alone, and none other, that giueth happie successe and safetie vnto Kings, Psalm. 144. with whome his sonne Salomon in all poynts agreing, pronounceth, that he only by the benefite of GOD was installed in the soueraigne state of his kingly dignitie, 2. Chzonic. 1. And in the same place where the same Salomon craueth wisdom to be giuen him, GOD hymselfe maketh answer, That he would not only giue him wisdom, whiche is a thing very necessary to a happie gouernemēt, but also that he would franckly and bountifully adorne him with riches, power, glory, and magnificence. Moreouer, it is meete and conueniente that they acknowledge GOD to be a most mightye Emperoure and Monarch, in whose power and dominion it is, to punish with horrible paines, or euen vtterly to destroy (and that iustly) all those that refuse to submitte themselves, and to do his commandements. And for this cause it is, that the said kingly Prophet Dauid sang, Be wise now therefore yee Kings: be learned ye Iudges of the earthe, serue the Lord in feare, & reioyce in him with trembling. Kisse the sonne, least he be angrie, and yee perishe in the way; if his wrath be kindled but euē a little. To be short, so many Kings and Princes as doe aduisedly consider, that they BY THE GRACE OF GOD haue obteyned the highest degree of honour, should for many causes endeavour themselves with all their power and inforcement, to become as like vnto GOD as is possible, imitating so farre forth as they may, his goodnesse, iustice, clemen

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clemencie in al points. It is most truly said of a certaine wise man, That a Prince is the image of G O D that go- uerneth all things. Though euen this also ought not a little to moue them, that in the holy Scriptures they are not seldome times called G O D S, Exod. 22. Psalmc. 82. Now heerevpon further it followeth, that all Kings and Princes, especially so manye as doe beare the worlde in hand, that they knowe C H R I S T, by whome grace and truth is broughte downe to vs from Heauen, and that they embrace and kisse hym from their hearts, that I may vse the worde of Psalmist, ought diligently, & with all dutifulnesse, to perfourme and set forwarde all those things that tend to the aduancement of the glory of our true & everlasting G O D on earth, who alone is the most mightie King of all Kings, & Lord of all Lords Apoc. 19. For heerevnto doth y diuine crier inuite all y are in au- thoritie, Psal. 29. saying, Giue vnto the Lord yee sonnes of the mightie, giue vnto the Lorde glory and strength. And surely, if Kings and Princes would by any meanes go about to amplifie G O D S glory, they ca not do it any better way, than if they cause as many people as maye be, to be brought to the knowledge and sincere worship- ping of G O D y Father, & of hys son I E S V S C H R I S T. For why? G O D accompteth this to be hys greatest prayse and glory, whiche also he challengeth to himselfe alone, and will neuer yelde it to anye other, that all men shoulde haue the knowledge of hys power, god- nesse, righteousnesse: that they shoulde receyue hys commaundementes, worshippe and call vppon hym wyth their whole heart, and finallie, from hym looke for all good things, and euen everlasting saluation. As tou- ching which thing, Moses, Prince of al Prophets, Deut. 10. saith, And now o Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue the Lorde

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thy God with all thine heart, and with all thy soule? And
Esay. 43. God himselfe sayeth, Euery one shall be called
by my name, for I haue created him for my glory. Again
in the same place, This people haue I formed for my
selfe, they shall shewe forth my prayse. And Chap. 48.
For mine owne sake, for mine owne sake will I do it, ra-
ther than my name shoulde be polluted, neyther wyll I
giue my glory to another. By no small number of suche
sentences GOD declareth, that he then excelleth in sound
& perfite glory, when as of good mē he is honoured, pray-
sed, & worshipped: but to what end is it to make any lō-
ger rehearfall: Howbeit, least anye man should doubte
that the chiefe happinesse consisteth in y^e true knowledge
& seruice of GOD, and that therby men atteine vnto that
place, where with the blessed Saincts they shall enioy e-
uerlasting felicitie. Let vs hearken vnto GOD himselfe,
Jeremy declaring in this sort, Let not the wise man (saith
he) glory in his wisdom, nor the strong man glory in his
strength, neyther the rich man glory in his riches: but let
him that gloryeth, glory in this, that he vnderstandeth
and knoweth me, for I am the Lord which shew mercy,
iudgement and righteousnesse in the earth, and in these
things I delight saith y^e Lord. And as touching y^e know-
ledge of his sonne, the same God Esay. 53. sayeth, By hys
knowledge shall my righteous seruant iustifie many, and
he shall beare their iniquitie. But all this matter, our sa-
uiour CHRIST dispatcheth very roundly, where he spe-
keth to his father in these words John. 17. This is eternal
life, that they know thee to be the onely true GOD, and
whome thou hast sent IESVS CHRIST. But now re-
maineth this thing to be discuffed, will some man say, to
witte, from whence we haue to fette the knowledge of
GOD the Father, and of his sonne CHRIST, and from
whence we may readily learne, how GOD will be wor-
shipped of vs. This matter is easily answered and
deter-

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determined. And soothly it is best for vs in thys behalfe to heare men inspired with the spirite of GOD, rather than any other else whatsoeuer. Therefore the authour of the 19. Psalm, would haue vs to flee to the very law, and testimonie vttered by GOD himselfe: The Lawe of the Lord, sayth he is vndefiled, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisdom to the simple. The statutes of the Lord are right, reioycing the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes. The fear of the Lord is clean, and endureth for euer: the iudgements of the Lorde are true, and righteous altogether. More to be desired are they than golde, yea than muche fine gold: sweeter also than hony, and the hony combe. Moreouer by them is thy seruauant taught, and in keeping of them there is great rewarde. Many things spoken to this effect in the 119. Psalm, I purposely passe ouer. In Esay Chap. 8. Whosoever, by GODS disposition, do offer themselues vnto CHRIST to be taught as being desirous to learne the trueth, are commaunded to resort for counsell to the lawe and to the testimony. And he, whose integritie is renoumed in the Sermons of the Prophets & Apostles, I meane Abraham the common father of all the saythfull, Luke. 16. to those that are carefull to prouide and foresee, least they fall into endlesse paines and torments, giueth in charge, that they heare attentiuely Moses and the Prophetes. Last of all, CHRIST speaketh expressely Iohn. 5. saying: Search the Scriptures: for they are that testify of mee.

When the matter is brought to this pointe: that so many Kings and Princes as are desirous to rouse vp men to the purchasing of the knowledge of the true and euerlyuing GOD, and of hys sonne IESVS CHRIST, and to bring them home to a sounde and sincere religion, haue neede especiallly (for manye greate causes and

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considerations) to become authours themselves vnto all their subiectes, and euen to as manye as they maye, that they and euery of them to the vttermost of their power maye applye their diligence continuallye to the reading, hearing, examining, and meditating of the holy Scriptures. Other waye than this, wherein a man might walke safely as in respecte of knowing the true GOD and of purchasing saluation, without feare of erreure or anye other daunger, can none be shewed. And vndoubtedly this businesse is in it self of such great excellencie & dignitie, y it is a thing well worthy wherof Christian Kings and Princes shoulde by a speciall regarde make decrees in their publike edictes and actes of Parliament.

Neither in verye deepe are they ignoraunt, how it is the moste sage and sacred commaundemente of GOD himselfe, that so manye as are desirous to bee enrolled and registred in the blessed Common weale and Citie of GOD, shoulde continuallye exercise themselves in learning and meditating the lawe of GOD, that is to saye, the holy Scripture. These words whiche I commaund thee this day (sayth GOD alwayes our most noble Emperoure, Deutronomie. 6.) shall be in thyne heart: and thou shalte rehearse them continually to thy children, and shalte talke of them, when thou tariest in thy house, and when thou walkest by the waye, when thou lyest downe, and when thou risest vp. Which decree we finde to be repeated in the 11. Chapter of the same Booke, that euen hereby it may be apparant, that it is a matter very earnestly byged of GOD. Wherefore if Christian Magistrates doe at any tyme make lawes for theyr people, wherein they shall no lesse seuerelye than grauelye commaunde, that all and euerye householder and gouernours of families shall daylye in theyr seuerall houses ordinarilye reade, heare, and examine

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examine from tyme to tyme certaine Chapters of the holyc new Scriptures: they can not bee sayd to attempt anye matter, or straunge from theyr office and calling: but with all faythfull diligence to propounde, commende, and putte in execution the moſte auncient ordinaunce and decree, euen of GOD hymſelfe, by whose grace and fauoure they ſo ofte confeſſe themſelues to be aduanced to theyr hyghe and moſte honourable eſtate. And in good ſooth if Magiſtrats woulde duely conſider with themſelues by howe ſolemne an othe, and for howe manye cauſes they are bounde and beholden vnto GOD: againe, if they woulde call to minde, howe needefull a thyng it were, eſpeciall ye in theſe dayes, for all menne to bee trayned vpp in the doctrine of true Religion: and beſydes, howe manyſolde commodities myghte by this moſte holeſome enterpriſe redounde vnto all eſtates: they coulde by no meanes abyde, to be counted ſlacke or negligent in thys behalfe. But rather they woulde wyth all godlye care, and ſo long time putte forth Lawes touching the reading and meditation of the Scriptures, vntyll they ſhoulde ſee menne to bee moze in loue with Diuine matters, than nowe they are, to profite ſome what like in the Doctrine of Fayth and Chriſtianitie, and to amende their manners whych we ſee nowe euerye where (oh vnhappye age of ours) to be ouermuche corrupted, and plainely abhominable.

And queſtionleſſe, it becommeth Magiſtrates wyth greate courage and conſtancye to goe forward in thys office: for ſo muche as they vnderſtande that it is euen by name enioyned vnto them alſo of GOD, that they ſhoulde continuallye be occupied in reading the ſacred Bookes. For thus doeth GOD the ſupreme lawgiuer, Deutronomie 17. ſay vnto them:

When

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When the king shall sitte vpon the throne of his kingdome, then shall he write him a copie of this Lawe in a booke by the Priestes of the Leuites: and ye shall be with him, and hee shall reade therein all the dayes of his life, that he maye learne to feare the Lorde his GOD, and to keepe al the wordes of this Lawe, and these ordinaunces, for to doe them. That his hearte bee not lifted vp aboue his brethren, and that he turne not from the commaundement, to the right hande or to the lefte, but that hee maye prolong his dayes in his kingdome, hee and hys sonnes in the midst of Israell. They then are more grosely deceiued, than they shall need with any long processe to be confuted, whosoever they be that imagine this commaundement to belong in no wise vnto Christian Magistrates. Certaine it is, that as well the king as all other Magistrates in generall are appointed of GOD, whom it happeneth at anye time to be placed ouer a multitude, that acknowledgeth the lawe and the Prophetes, that is to say, the pure and sincere religion free from all staine of superstition. And that this precept maye rightly be transferred to all posteritie that should at leaste embrace the selfesame religion, this maye bee an Argument, that GOD did then gyue it forth, when as the common Wealth of the Hebrewes had not as yet any king.

Nowe this is also out of all question, that lawes both maye and oughte to be made of Christian Magistrates, whiche shoulde not only approche moste nere-ly to the lawes of GOD, but also be as proppes and stayes alwayes in a readinesse, to ayde, helpe, and assiste by al meanes possible, menne as yet would saye otherwise weake, wearie, and almoste fainting vnder their burthens, to the keeping and obseruation of them. Wherefore Augustine in hys seconde Booke Chap. 58. againste the letters of Petilian the Donatist
wittily

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Wittily sayeth, If lawes of earthly gouernement take vp-
on them the succour of the Church, whiche is the king-
dome of heauen, that thing is not to be found fault with-
all: seeing Paule the Apostle by the helpe of mans lawes
defended himselfe against his enemies. **No lesse fitly and
to the purpose in his Epistle 48. to Vincentius:** yea in
deed, sayth he, the Kings of the earth do serue **CHRIST**,
when they make lawes for **CHRIST**. **Finally in his E-**
pistle 50. to Boniface the Earle, he sayth: The king ser-
ueth the Lorde in feare: but one way in that he is a man,
and another way in that he is a king. In that he is a man,
he serueth him by liuing faythfully: and in that hee is a
king, he serueth him by constituting lawes, cōmaunding
iust things, and forbidding the contrarie. As Ezechias ser-
ued him, in distroying the Idol groues and temples, and
those hye places whiche were erected against the com-
maundements of **GOD**. As Iosias serued him, he also by
doing the like. As the king of the Niniuites serued hym,
in compelling the whole Citie to pacify the Lorde. As
Darius serued him, in giuing the Idoll into the power of
Daniell to be broken, and in thrusting his enemies to the
Lions. As Nabuchodonosor serued him, in forbidding by
a terrible lawe all that were in his kingdome from blas-
pheming of **GOD**. In this therefore doe kings serue the
Lorde, so farforth as they are kings, when they doe those
things to serue him, which none can do but Kings. **Thus
much sayth he.** That the first and principall care there-
fore of Christian kings and Princes ought to be besto-
wed, in and about the establishing of lawes, which may
be of some importaunce to the spreading abroade, illu-
strating, and maintayning of religion, no man thoughe
neuer so rude and viciuall can deny.

Nexther doth the Emperour Iustinian dissemble this
matter, in *Neuellis, constitutione. 6.* to Epiphanius the
Archbishop and Patriarke of Constantinople, wryting

C,

in

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Religion.
Justice.

in this manner: The greatest giftes that G O D of his diuine clemencie hath giuen vnto men, are, the Priesthood & Imperial gouernemente: wherof the one ministring in diuine matters, and the other ruling with diligēce in humayne, eyther of them proceeding from one and the selfe same beginning, do beautifye and adorne mans life.

And therefore shall Emperours prouide for nothing so muche, as for the honestie of Priestes, seeing perdie that they also doe praye alwayes vnto G O D for them. For if that truely be blamelesse on euery side, and faithful towards G O D, and the Empire diligent in adorning the Common weale committed vnto it: then will there bee a certaine happy harmonie betwixt them, yeelding all things profytable vnto mankinde. And herevpon it cometh that wee haue so greate a care aboute G O D s true religion, and about the honestie of the Priestes. Whiche if they obtayne, we are perswaded that we thereby shall haue great giftes giuen vnto vs of G O D: and that those whiche we haue already, shall be confirmed vnto vs: & those which as yet we haue not, we shal attain. Thē do all things goe well, and happily, when the beginning is approved and accepted of G O D. And this we truste shall come to passe, if the holy cannons bee duelye obserued, which the blessed, prayseworthy, and reuerende beholders and ministers of G O D the Apostles haue taught, & the holy fathers haue kept and expounded. Wee decree therefore, following in all things the sacred canons, &c.

Ratio

And from hence forsooth it came, that there are found so many lawes decreed by Emperours as touching y^e mysteries of our religion: as by Gratian, Valentinian, & Theodosius, concerning y^e blessed Trinitie and the Catholike Faith: & other (lawes) by other (Emperours) which it wer ouerlong to repeate. And they al either ensue the traces of y^e holy Scripture, which they comānd also as a Theſeus threed to be followed in al things: or else like vnto faithful

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faithful schollemasters, by their counsels, exhortations, & now & then by their threatnings they perswade, and prick forward me to y^e better execution of GODS commandments. But as now for our present purpose touching y^e dayly reding of y^e sacred scriptures, y^e law aboue al other is most fit & conuenient, whereby y^e Emperoure Iustinian *constitutione*. 146. prescribeth in what tong y^e Jews scattered throughout al natiōs of y^e erth, & sustayning y^e heauy yoke of exile, ought to read y^e holy bookes: We decree, sayth he, that in what places so euer the Hebrewes are founde, it shal be lawfull to so many as wil, in their Synagoges to vse the Greeke tongue, and likewise this countrey language, namely the Italian, or any other tong whatsoever, according as the alteration of the place requieth, wherein they are able with vnderstanding to reade the holye bookes: to the intente that so muche the more by their reading, they may vnderstande the whole drift & order of the words more plainely, and frame the tenor of their life & conuersation according to the same.

And after a few words: They that read the Greeke tong shal vse the interpretation of the Septuaginta, whiche is more exact thā al other, & containeth aboue the rest many hiddē things. **And again:** Neuertheles least they shold think, that we debar thē frō other interpretatiōs, we giue thē leaue, to vse also the interpretatiō of Aquila. **Again:** Whervpon by this our licence graunted vnto thē, nether shal they be subiect to any penalties that vse the Greeke tong & other tongs, neither shal they be forbiddē by any so to do. **And a litle after:** Therefore haue we giuē thē free libertie to inioy the vse of al tongs to the reading of the holy bookes, to the ende that if they all orderly imbrace the knowlege of thē, they may be made more fit to learn better things. Sith it is a plain case, that he is muche more apt to discerne & entertain better things that being nouelled in reading the sacred bookes, is not far off frō amēde-

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and to be brought to some thriftinesse, then he that vnderstandeth no suche matter, but hangeth onely vppon the bare name of religion, and cleaueth therevnto as to a holy ancker, and supposeth the knowledge of GOD to consist only in the bare name of the sect. Thys lawe the Emperour commaunded to be openly proclaymed by Ariobindus his Liuetenaunte, and other officers: and so many as woulde not obey it, to forsayte all their goods, and to goe into exile. But if thys moste holy Emperour was carefull, to determyne, in what tong the Jewes (who at that time as touching that matter contended very odiously among themselves) should read y^e holye Scripture: why shoulde not our kings & Princes prouide by Lawes, firste, that all Christians vnder theyr Dominions maye reade, then nexte in what tongue they maye reade the sacred Wyble, not so muche publikely in Churches as priuatelpe in their houses? And what shall we say of y^e Emperour Theodosius the seconde, who (as the reporte goeth) (and no doubt moued by the commaundement of GOD, whyche is extante as touching Kinges, Deutronomie. 17.) wrote out with hys owne hande the Bookes of the Newe Testamente; reade euerye mornynge in hys house some parte of them, and recyted customarily certaine Psalmes and prayers togither wyth hys wife (she was Eudocia the daughter of Leontius a Philosopher of Athens, of whome they say were written right learned Poems) and with his sisters.

But if I shoulde go aboute to produce moe proues tending to thys ende, I feare leasse I shoulde incurre offence, who especiallpe haue excēded alreadye the compasse of an Epistle. Therefore that my speache maye drawe to an ende, I am perswaded veryppe that it wyll then goe well wyth the Church, and with the whole common wealth, when as
the

Duke of Bauier.

the Kings, Princes, and all other Magistrates of these our times, seriously turning their minds to the Statutes of the Almighty and euerliuing GOD, whiche were rehearsed euen nowe out of Deuteronomie, and to the examples of the most noble Emperoures, of whome we haue spoken, shall beginne to putte forth, and with all godly diligence, to commend vnto the people committed to their charge, lawes, as touching the dayly and domesticall (and that perdie in their owne Countrey language) reading, hearing, and meditating of the holpe Bible. And as for the reasons wherewith men may be moued to obey their most holesome lawes and decrees, I haue in this volume, partly out of the most sacred Sermons of the Prophets and Apostles, partly, out of the Commentaries of the most excellent Doctors, packed together, as ye would say in one bundle, very many, and the same not to be misliked: so that this onely remaineth, namely, that with what willingnesse and desire they are of me offered, with the selfe same, all menne, whensoever they shall reade them, woulde vouchsafe to receyue them. My purpose and scope to dispatche it in a worde, is, to profite at leastwise somewhat by my labour all sortes of men that are carefull for a better life, and for the euerlasting saluation of their soules. But vnto your highnesse most noble Prince, I haue thought good to consecrate this worke, as well for sundry causes and considerations, as also especially for twayne, which haue in them more force than the rest. The one is, when I behold and consider the iustice, clemencie, gentlenesse, and other vertues naturally ingenerate in you, together with the notable education and instruction worthy a most famous Prince, doubtlesse I am perswaded, that your Highnesse may easilie be broughte to this poynte, namely, that you will not onely exercise your selfe dayly in the reading of the holpe Byble, according to GODS

An Epistle to Lewis

commandemente Deuteronomie. 17. but also pro-
voke and stirre by one while by gentle exhortations, a-
nother while by sharpe and severe preceptes, all the
people and inhabitantes of youre Dominion (as GOD
also hath willed, Deuteronomie. 6. and. 11.) to the doing
and praising of the like. For what shoulde not I looke
for at his hands, whose father Friderike, Prince Elector
Palatine, and those twayne of the same house, neuer suf-
ficiently praysed, supplying before hym the selfesame
honoures to theyr inestimable commendation, I
meane Fridericke, and Otho Henry, haue accomplished
many difficulte attempts, for the amplifying of GODS
glozy, and encrease of sincere Religion. Neyther haue I
anye doubt, but that youre Highnesse most noble Fa-
ther, caused therefore of late the Bookes of the Diuine
Oracles, most clere, and at his greate charge to bee
Printed in the vulgar tong, to the intende, that both in-
numerable Copies myght be conueyed and spredde ouer
all youre Dominions and other places, and also be de-
uoutely redde of euery man for conscience sake in theyr
priuate houses. The other cause is, so soone as other Po-
tentates shall perceyue you, whose glozy standeth aloft
on a high and stately place, to gyue some onset to the
trayning of Chyristian people to the reading and exer-
cising of the holy Scriptures: it is very lykely, that im-
mediatlye therebpon many of them (that are in au-
thoritie) wyll stoutely folowe in the selfesame race of
godlynnesse. It happeneth, I wote not how, that the ver-
tue whiche proceedeth from Princes and greate men,
casteth forth farre and nere an incredible brightnesse,
and as we would say, beames, whereby it both rouzeth
by a great number, and also allureth them to mutation.
And euen as wittie Paynters doe chouse out all the wel-
faouredst bodyes they can come by, and do lay to gette
Tables that haue bin aforehande curiously wroughte
by

Simile

Duke of Bauier.

by the cunningest Artificers of their occupation, to the
intente they may drawe forth and expresse them wyth
theyr pencill and coulours: so likewise, suche men as
are of a noble courage, and especially of an honourable
stocke and Parentage, do much more willingly and de-
sirously learne vertue of their equals, than of anye other
sortes of men besydes whatsoeuer. Wherefore, I most
humbly pray and beseech your Highnesse, to take well
in worth my good wyll and meaning hereyn. The King
everlasting, immortal, invisible, and GOD, onely
wise, unto whome alone all honour and glory is
due, vouchsafe through IESVS CHRIST
his sonne, to informe your mind with
his holy Spirite to good gouverne-
ment, and to guide and de-
fende you to the ende.

Farewell moste
noble Prince.

(:)

The Ides of March.

M. D. LXI.



Of the reading, and dayly meditation of the holy Scrip- tures : very requisite and neces- sarie for all Christians, of what estate or condition soever.

The first Booke.



Al doe agree in this, that
Man differeth from other
Creatures in vnderstanding
and reason. But if we shall
proceede further, and enquire
wherein a Christian & God-
ly man may be discerned from
an vnchristian and vngodly
man, verily I do not see what
fitter aunswere may be made, than in the knowledge of
G O D, and in the studie of accomplishing his will. For
as touching the wicked and vngodly man, eyther hee is
altogether ignorant of G O D his maker and Creator,
and vtterly voyde of the knowledge of his will: or else, if
he can giue any iudgement thereof at all, yet is he mo-
ued (in the meane time) with no desire of performing,
or accomplishing of it. But (vndoubtedly) it is requisite,
that the true Christian do excell in both, that is to saye,
not onely in knowledge, but also in holy actions of life
and conuersation, so farre forth as is possible. Howbeit,
the knowledge of G O D, and of his diuine will, a Chri-
stian man can not from anye other where, eyther more
certaynely, or plentifully attayne vnto, than out of the

D.

word

word of GOD it selfe, whiche by the Prophetes and Apostles, is faithfully committed to writing, and so conveyed ouer to posteritie. For it pleased GOD, that his will being clærely exprested, should remayne extant in a fewe Bookes, to the whyche man, (being otherwys compassed about on euerie syde with the Cloudes of ignorance) so ofte as he coucteth to knowe what is pleasing to GOD, mighte (as vnto a Chest full of all manner of precious iewels) haue recourse, to draw out from thence, whatsoeuer is wholesome and profitable for hym: for in deede, of the Bookes of holy Scripture, it may worthely bee sayde, that in them are layde vp and conteyned all the treasures of wisdom and knowledge, euen so much, and so manyfolde in effecte, as maye bee had of GOD in this life. Whiche thing, seeing it is so, verily I can not but greatly maruell, howe it cometh to passe, that where as all Christians are greedilie gyuen to heare, yet appeare they beyonde measure colde and dull, to reade and heare the sayde Bookes. For where shall a man fynde one amongst a greate number, that hathe those holy Bookes at home in his house: and if it be so that some haue them, yet how manye bee there of them can say, that they haue reade them ouer at any tyme or tymes in all theyr lyues: And how shall wee beleue (I beseeche you) that the wyll of GOD is diligently accomplished of those menne, of whome it is not certaynely known as yet, whether they euer boughsased to learne if out of þe sacred Bookes or no: for thys cause therefore, I supposed, that I shoulde take vpon me a thyng both acceptable to GOD, and also most profitable to men, if I admonished all Christians, of what estate or condition soeuer they be, to prepare themselues to the diligente reading of the holye Scriptures (out of whyche alone, the wyll of GOD is to bee known) and dayly to reade ouer cer-
tayne

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sayne Chapters of them, or at least, to heare them attentiuely readde of others. Whiche parcell of dutie (whatsoever it bee) certesse I doe interprete my selfe to owe as well vnto GOD, (to the aduancement of whose glory vpon earthe, wee oughte all the sorte of vs to endeauour our selues to the vttermoost of oure powers) as also vnto men, whome, for so muche as wee may see nowe euery where to haue (as a man woulde say) broken in sunder the barres of godlynesse and honestie, and by that meanes, (which is greatly to be lamented) to leade their liues very dissolutely, and licentiously, it is requisite and necessarie for vs, by as many meanes as we maye, to reclayne and bring backe to the righte way. Nowe I haue determined to deuide thys worke into two Bookes, whereof in the former I wyll declare, that it belongeth to all sortes and degrees of men whatsoever (whiche at the least couet the name of Christianitie) both to reade and heare wyth greate aduiselemente the Bookes of the holpe Bible. In the latter I will shewe by what meanes euery man maye readily (without lette) in a peares space, orderly turne ouer all the sayd Bookes, by reading and perusing dayly certayne Chapters of them.

Firste and formost therefore, that we are men, wee sure selues both confesse, and doe not a little glorie so to bee called: and by thys very name, that wee are vehemently moued to the searching after GOD, and the knowledge of hys will, it is more clere and manifest, than that it can be wincked at, or dissembled.

Loke (I pray you) vpon the body of man, so cunningly and excellently deuised and made, that in it the head (in whiche as in a high Tower are placed the organical powers of the senses) dothe perpetually of the own accord reach upward toward heauen, where y^e seate

D.ij.

Man is created to the knowledge of GOD and of his will.

of

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of GOD is vnderstande to be. In consideration whereof,
all the elde Poetical wryters pronounced man to be hap-
pier, and in better case, than the brute beasts :

*Ouid. Meta-
morph. Lib. 1.*

For where all Creatures else beside (saith a certain Latin
that bin of brutish kinde, (Parte
Are aye with groueling face, to gaze
vpon the ground assignde :
To man is giuen a stately grace,
and loftie looke, whereby
He may behold the haughtie Heauens,
and eke the Starrie Skie.

Further, to the body is added the mind, whereby man
(so ofte as he listeth) may surmounte and ouerreach the
very Firmamente and Starres, and euen there beholde
and looke vpon the Maiestie of GOD himselfe : for why,
the minde is the most noble parte of man, giuen downe
from GOD, into the body, as into a Pavilion, or rather
gorgeous Temple, by the whiche, the diuine power of
GOD dothe at all times wonderfully display it selfe in
vs. For certesse by the mind GOD poureth into vs all
(as the Apostle speaketh, Actes. 17) *σοφίαν καὶ πνοήν*, Lyfe
and breath. By the minde through GOD, we moue, and
haue oure being. Through the minde, the Poet Aratus
was bolde to sing, *Τὸ γὰρ καὶ γένετο ἐκ μέρους*, For we are
his offspring or generation. Now, by the diuers and man-
dyie powers of the mind, as namely, vnderstanding, rea-
son, memorie, and suche like, by the direction whereof,
man accomplisheth great and waightie matters, wee
may perceyue evidently, that GOD is not farre from e-
uery one of vs : as in deede, if we woulde diligently
searche, we might euen grope (I gladly vse the Apostles
wordes) and find him out. Neyther is anye other thyng
meante by those common sparkes of knowledge natu-
rally

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rally engrafted in all menne, whereby we beleue that there is a G O D, that all things come to passe and are gouerned by his prouidence: moreouer that some actions are honest, and pleasing vnto G O D, whiche we oughte to embrace: that other some are dishonest and displeasing vnto G O D, which we ought to abhorre. And these and such like impressions of knowlege are so plain & euident, that there was no man euer found so barbarous or brutishe, y^e vtterlye denyed them: so deepe also do they sticke printed, and (as it were) seared in our mindes, that they can neuer altogether be blotted or scraped out. Whereupon the Apostle Rom. 2. sayth: When the Gentiles whiche haue not the Lawe, doe by nature the things conteyned in the law, they hauing not the lawe, are a lawe vnto themselues: which shew the effect of the lawe written in their heartes, their conscience also bearing them witnesse, and their thoughtes accusing one an other, or excusing.

Wherefore, what man so euer he be, that is partaker of his right minde, and feeleth himselfe at anye time perced with the sting of his owne conscience, he maye beerye well perceyue (without the instruction of anye other,) that he carrieth aboute with him a number of things enclosed in this small (but yet very noble) case of his bodye, whiche wythout ceasing do prouoke hym, to procure a more plentifull knowlege of G O D and of hys wyll; and whiche declare, that hee is altogether vnworthye the name of a manne, that doeth not enbeauioure him selfe wyth newe succoures, and the same reuealed by G O D hym selfe, to illustrate, establishe, and adorne those common lights of knowlege concerning G O D, by nature engrauen in hym.

But to the intente that menne might at all times aspire to the knowlege and vnderstandyng of the po-

wer and will of God, God himselfe hath set forth openly in the sight of all men, two large and ample booke, stuffed and replenished with manifold doctrine, whereout all things pertayning to the same his diuine power and will, are fully and sufficiently to be learned.

The one of them is all this vniuersall worlde, whiche of vs is inhabited, and lyeth open on euery side to the surueyall of oure senses: the other is the worde of God, comprised in the booke and writings of the Prophets and Apostles. Of whiche two booke the dignitie and auctoritie is wonderfull greate: as in whiche are founde the Oracles and monumentes, that doe not onely teache and instruct vs, but also after a certaine secrete manner pricke vs forwarde to the performance and accomplishment of all and euery duty whatsoever:

Of the former booke, which is the whole world.

And as touching the former booke, that I may here enterlace somewhat, who is he (I beseeche you) that in beholding as well by the eye sighte as in the insighte of the mynde, this moste noble and glorious frame of the worlde wyth all the partes thereof, beginneth not by and by to thinke wyth hymselfe, that hee of necessitie is moste myghtye, moste wyse, most excellent, that hath so wonderfullye from the beginning created all these thinges, and that farre more wonderfullye and wiselye preserveth them and keepeth them in order: The heauens, sayeth the Hebrew king and Prophete Psalme. 19. (for why shoulde wee not rather borrowe fitte matter of proufe out of the holy Prophetes, than out of Cleantes, of whome Tully speaketh, or out of anye other Philosopher besyde?) declare the glorie of GOD and the firmament sheweth his handy worke.

Againe the thyngs that are vnderneath these, as
namely

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namelye the Cloudes, Windes, Raines, the Sea, the
 floudes, the Mountaines, Valleys, trees, fishes lic-
 kering in the waters, beastes both wilde and tame,
 doe incessantlye (as in the Psalmc .104.) praise
 and magnifye GOD. Nowe all these thynges togy-
 ther doe signifye vnto men, that there is one certayne
 GOD, whome for hys vnsearcheable Wisdome, for
 hys righteousnesse and power, for hys goodnesse, for
 the benefites whiche we daylye receyue of hym, we
 oughte continuallye to reuerence, to feare, to loue,
 to giue thanks vnto, and finally, for hys maiestie,
 (than the whych none can bee greater,) to worshippinge
 hym, to call vpon hym, to glorifye hym, and to
 pursue him with all manner of diuine honours and due-
 ties whatsoeuer. Which thing also the Apostle Rom. 1.
 concealed not. For as much, sayth he, as that which maye
 be knowne of GOD, is manifest to them: for GOD hath
 shewed it vnto them. For the inuisible things of hym,
 that is, his eternall power and godheade, are seene by
 the creation of the world, being considered in his works,
 to the intente that they shoulde be without excuse. And
 how many and wayghtie points and principles of reli-
 gion are expessed in the holye Scriptures, by simili-
 tudes, comparisions, and other suche like proues verie
 fitlye deriued from the nature and propertie of thyngs?
 Truelye the whole Booke of Iob, a good parte of the
 Psalmes, and very manye of the Sermons of the Pro-
 phetes, of Christe, and the Apostles are full of exam-
 ples.

Therefore Antonius, an Hermite of the wildernesse
 in Egypt, as we read in the Tripartite Historie, booke 8.
 chap. 1. when on a time a certayne Philosopher deman-
 ded of him, howe he coulde attaine to contemplation
 of

of heauenlye thinges, seeing he was destitute of all furniture of wytten booke: wisely answered: That all this world, was to him in stead of a Librarie furnished with all maner of booke, and that this Library was at all times and in all places at hand and in a readinesse, wherein he might reade (so often as he woulde) things heauenly and diuine.

Long before this Antony, Clemens, Alexandrus, *lib. 6. Stromat.* defined, that the creation of the worlde was the Scripture of GOD: and that the preceptes of the Decalogue was promulgate, and might be reade euen in the workes of nature. With these agreeth Sainct Chrysostome in his 7. homily vpon the former Epistle to the Corinthians: again in two other Homilies, where of the one is entituled Of fasting, and of the reading of Genesis, the other is accounted the 9. To the people of Antioche. But it pertayneth not to our purpose at this presente, to vse anye further entreatye as touching this booke: it is ynough to haue shewed in this order, that all men, at all times when so euer they beholde this world and the most beautiful partes thereof, ought religiously to meditate of GOD, and of things belongyng vnto GOD, and so to take occasion both of well thinking and of well doing. As for those in the meane time, in whome appeareth a greater force & sharpnesse of witte than in others, we both exhort and also louingly beseeche them, to bestowe a further diligence in searching the natures of thyngs. And that, not onely because this kynde of Philosophy procureth a certaine honeste pleasure and delectation: but much more, for that when they haue once founde out the wonderfull force and operation of anye thyng, they maye adore and extoll wyth prayse, the greate power and Wisdome of GOD, of whome suche thyngs are created: moreouer, they maye quicken theyr Fayth, and

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and hope in GOD, considering that all things are created for our behoofe, and that all things necessarye for the sustentation of our weakenesse, shall neuer at any time be wanting vnto vs. Last of al, they may discretely vse the things that are lawfull, and giue thanks vnto GOD for them. Vnto these three endes (as vnto a scope or marke to ayme at) shall the studious of naturall Philosophy alwayes haue regarde: vsing in the meane season euery where thys caution or foresight, namely, that the Creatures be in no wise preferred before the Creator: In whyche one poynte, GOD the Creator (as witnesseth the Apostle Paule Rom. 1.) shoulde be dishonoured with a moste shamefull despight. Wyth thys iudgemente, who so euer shall haue studiouslye ensearched the natures and propertyes of thynges, hee vndoubtedlye may bee esteemed to haue (and that not a little) profited in the Booke of Nature, and to haue well deserued the prayse and worthy commendation of a diligente Scholler.

As touching the other Booke, that is to saye, the worde of GOD, or the holpe Scripture, wee haue especiallye at thys tyme to entreate. And that it is rightelye tearmed a Booke, it maye appeare by this, that GOD thoughte it not ynoughe by anye kynde of waye (howsoeuer it were) to publishe and proclaime hys worde: but he prouided especiallye by his wonderfull prouidence, that the same shoulde be committed to wyting, and so commended to euerlasting memozye. For GOD him selfe wyth hys owne finger wrote his Lawe, in two tables of stone, and then commaunded that by Moyse and the reste of the Prophetes, hys sayings and doings shoulde be putte in wytyng: Exodus. 17. 24. 34. Deuteronomie 6. 31. Iosue. 24. Ieremie. 36. Psalme. 102. By these what

C.

things

*Of the later
booke, to wit,
the holy
Scripture.*

thyngs so euer are written, they are called by the name of Scripture. Wher vpon Christ himselfe by the Scripture, vnderstandeth the booke of Moyses, of the Prophetes, and of the Psalmes, John. 5. Luke. 24. To the same booke do the Apostles and Euangelistes wyl vs to haue recourse, whylest to the confirmation of theyr owne assertions, they oftentimes, and that desirously, alleage the Testimonies of Scripture. But wee muste knowe that euen the Booke of these also are accounted (wth the reste) in one and the selfe same order of Scriptures: whether they beare the name and tittle of Gospel, or Actes, or Epistles. For it is out of all doubt and controuersie, that whatsoeuer is comprehended in the whole bodie of the Canonickall booke, is the verie true and healthsome worde of GOD, published and putte forth by his commaundement. All Scripture, sayeth the Apostle. 2. Timoth. 3. is enspired of GOD. And Peter in his. 2. Epistle. Chap. 1. Prophecie (sayeth he,) came not in olde time by the wyll of man, but holy men of GOD spake as they were moued by the holy GHOST.

And like as the writers as well of the Olde as of the Newe Testament, receyued a commaundement from one and the selfe same GOD, and our and the selfe same spirite enspired theyr myndes, gouerned theyr handes and penne, Psalme. 68. Actes. 2. 1. Corinth. 12. Ephes. 4. euen so all the whole Scripture is (in a manner) one Booke; revealing wth wonderfull consente thyngs moste diuerse and manifolde: as Ieremie expounding the 29. Chapter of Esay, and Saint Augustine in hys pface to the. 150. Psalme doe learnedly gather. Whiche things seeing they are so, we doe with greate cause vehemently speake in the commendation of this Booke, not in respecte of the paper or parchmente, and of this or that tongue, or of one kinde of letter

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II

or other, or of the Golde or diuersitie of colour, wher-
 wyth it is garnished and sette forth : but euen in
 respecte that it conteyneth the moſte holye and ſa-
 cred wordes of G O D hymſelfe : and therefore doe
 affirme, that out of it men ought to learne both by rea-
 ding and hearing, what G O D hath decreed of vs and
 of oure ſaluation. For we muſte knowe that to this
 ende eſpeciallye all Bookes are wrytten, euen that
 they ſhoulde diligently be reade, and by often rea-
 ding ouer be fullye vnderſtoode, that ſo deſyred
 fruytes myghte redounde to the vnderſtanders of
 them.

Nowe there be three ſpecial cauſes, why we ſhoulde
 beſtowe more diligence in peruſing this latter Booke,
 than the former:

FIRST: Greater is the dignitie of G O D s word, than
 of the whole worlde. The worlde in deede was created of
 the ſame, that the word came from, which we ſo great-
 ly commende : and eyther Booke is indifferently cal-
 led the Booke of G O D, yet neuertheleſſe the latter excel-
 leth, for ſo much as wee finde recyted in it the ſelfe ſame
 worde, that G O D vſed, when he made the worlde
 of nothing. For we reade : G O D ſayde, Let there bee
 light, and the lighte was made. Againe : G O D ſayde,
 Let there be a firmamente, and there was made a firma-
 ment : and ſo forth of other things. And whereas by
 the former Booke, we perceyue onely that there is a
 worlde : by the latter we maye perceyue, what was
 before the worlde, and from whence, and by what
 meanes the ſame tooke beginning. Therefore whe-
 ther we were neuer able to aſpire in ſearching of
 cauſes by the conducte of naturall reaſon, thither are
 wee broughte by Faith, whych Faith is intentiue-
 ly fixed on the worde of G O D reuealed, read, or harde.

*We muſt
 giue more at-
 tendance to
 the latter
 booke of the
 holy Scrip-
 ture, than to
 the former:
 and that for
 three cauſes.*

E.ij.

For

For Faith commeth by hearing of the worde : and by Faith wee vnderstande that the worlde was ordain-
ed through the worde of GOD, so that the thyngs
which are seene, were made of things that appeared not.
Rom. 10. Heb. 11.

SECONDLY: Whatsoever thyngs are necessary
to be known as touching the will of GOD and oure
saluation, are clearelye and expresse declared in the
written worde of GOD : but howe farre shoote should
we come, to thinke that the same are as apparantly re-
presented in the frame of the worlde : Create is the
darkenesse of mennes mindes, and oft times, euen in
those thyngs that are supposed to be moste manifeste
by Nature, they are more blynde than is the Owle
in the noone dayes. And then doe we all commonlye
moste sorely ouershoote and deceiue our selues, when
we beginne once to dispute of GOD and of matters
appertayning to saluation. For p^roofe whereof, are
so manye and so absurde, sonde, and fantastical, (I
will not saye ridiculous) opinions, whych the Phi-
losophers deuised as touching GOD and their *summum*
bonum : whereof the number grewe (as Marcus Varro
recounteth in Augustine in his Booke 19. Chapter. 1. Of
the Citie of GOD) to a hundred; fourescore and eighte.
And Hermias a Christian Philosopher reconed by some
of them, and laugheth them well fauouredlye to
scorn in his booke entituled, A deriding of the prophane
Philosophers.

Αἰατυρμός
τῶν ἑξω
φιλοσόφων.

But vndoubtedly hee shall at length be free from all
error, and shall gather to hymselfe substantiall know-
ledge, that neuer at anye tyme departeth from the
foote-steppes of the Prophetes and Apostles. It
were a haynous offence to determyne anye thyng of
Religion, or of the state of a better lyfe, onely by
the direction of Nature, excepte the censure bee
giuen

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giuen out of the tables of GODS worde, and as well the Scripture it selfe as nature, bee founde to iunipe togyther in one. And therefore wisely the Prophete Psalme. 19. After discourse hadde of the glory of GOD, to be discerned by the workemanshippe of the beaueus and of the firmamente, addeth immediately a commendation of the Lawe, and wyitten worde of GOD: The Lawe of the Lorde (sayeth he) is vndefyled, conuerting the soule: the testimonie of the Lorde is sure, giuing wisdom to the simple: the Statutes of the Lorde are right, reioycing the heart: the precepts of the Lorde are pure, giuing light to the eyes. As though he shoulde say, we can by no meanes attayne to the Sanctuarie of the eternall and simple truth, without the bryghte brands of Scripture burning befoze vs. Which thing (no doubt) was signified by those wise men, who coming from the East parts of the worlde, although for a space they rightly followed the Starre as the rule of reason: yet was it needefull for them, to the intente they myghte fynde out CHRIST the Kyng, and worship him, to be resolved out of the Oracles of the Prophetes, as concerning the place where hee shoulde bee borne. Math 2. The holy man Antonius myghte in deede saye wyth a safe conscience, that thys huge and vnmeasurable Worlde was to him in steade of a Booke: for so muche as hee, without anye knowledge of good letters, hadde both perfetely learned withoute Booke the holy Scriptures by hearing them redde (I vse the words of Sainct Augustine, in the beginning of his worke of Christian Doctrine) and also wisely vnderstode them, by pondering and considering of them: but it were no wisdom for others that are vtterly voyde of the knowledge of the Scriptures, so to speake. The summe therefore of the matter is this, that in Nature are seene onely certayne pictures, and (as a man would say) counterfettes

of things, in Scripture the thing and truth it selfe, and therefore, that all opinions as touching Religion, whiche are to be accompted firme and stable, ought to be ratified by the warrante and defence of the holye Scriptures.

III.

THIRDELY: Seeing men are to be taught and instructed, all must needes graunte, that the written Booke of GODS WORDE is most fitte for oure understanding and capacitie. For truly, to marke the things that happen in thys visible worlde, to ensearche the causes thereof. Further, to examine what signification they haue as touching the power, the righteousness, and goodnesse of GOD. Agayne, what thyngs ought to bee followed and embraced, in undertaking of duties of functions, is a thing very difficulte, and giuen to verie fewe men: but sith these and suche lyke things are appararantly discussed in the monumentes of wynters, and that in a simple and known phrase of speaking, it can not bee, but that euen the rude and playne readers or hearers, maye speedily attayne vnto them. And for this cause verily it is, why the custome is commonly receyued, that the rules of euerie Arte and discipline are of Authoures penned and written in certayne Bookes. Yea, and Saint Hierome in hys Preface to the waylings of Ieremy, is bolde to saye, That the doctrine of Bookes shall no sooner cease and haue an ende, than wee in a better state of lyfe, shall bee wyth Chryste, and become lyke vnto the Angels. Wherefore, if so bee wee wyll vprightly weygh and consider these thre causes, truelie they maye worthylie moue vs to loue, and embrace the Booke of holy Scripture, before all other Bookes, and euen wyth earnest desyre, to be occupied in it daye and nighte. Admitte (if you wyll) that the Booke of the nature of things is wonderfull, and in manye respects

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respectes hyghly to bee esteemed: yet no man is ignorant of thys, that among dyuers Bookes offered, that especiallve is to bee preferred before the reste, whiche wee see to excell both in weyghtynesse of the contentes, in the methode and playnenesse of teaching, and for manye causes, to bee most expediente for vs. Good Scholemaysters are accustomed to propounde and commende to theyr hearers suche Bookes as they suppose to bee moste profitable for them: and hee that is a thurstie Scholer, despiseth not the iudgemente of hys Mayster, but prouideth them desirously, exerciseth hymselfe in them, and maketh greate accompte of them, considering, that vnlesse hee so doe, it wyll come to passe, that hee shall with shame bee thrust out of the Schole, and shall haue hys name vterlye razed oute of the register of the learned.

Tell mee therefore, seeyng G O D oure Scholemayster, both most wyse, and also most desirous of oure profiting, dothe commende vnto vs (more than canne bee vttered in wordes) the Booke of holy Scripture, and wee oure selues maye iudge the same farre to surmounte all other Bookes, shall not grauous punishmente worthely be allotted vnto vs, if wee neyther prouide, nor endeauour to reade the holpe and sacred Bible?

Wherefore, to the ende I maye stirre vppe (as wyth a watchworde, and an alarum gyuen) all the professors of Christian Religion, to the diligente reading of thys Booke, wherein are wrytten the verbe wordes of G O D, I wyll assaye to sette doونه in order certayne reasons, as they shall come to hande: haayng this especiallve in my prayers, that so manye as is possible, whylest they shall

shall giue themselves to the reading and meditation of the holpe Scriptures, maye both become greater fauourers of sincere Religion, and also better giuen in their liues and conuersation. For I am fully perswaded of this, and I couet to haue all men perswaded of the lyke, that it can not be, that anye man shoulde oftentimes, and attentiuely reade, or heare redde the holpe Scripture, but that he shall feele himselfe dayly to goe forwarde, and to profite somewhat in amendmente of lyfe, and in the exercises of godlinesse. For why, it is not for nothing that GOD himselfe in the Prophete Esay Chap. 55. sayth, Like as the rayne and the Snow cometh downe from Heauen, and returneth not thither agayne, but watereth the earth, and maketh it to bring forth and budde, that it may giue seede to the sower, and bread vnto him that eateth: euen so shall my word be that goeth out of my mouth, it shall not returne vnto me voyd, but it shall accomplish that which I will, and it shall prosper in the thyng whereto I sende it. And truely, experience teacheth vs, that the matter is euen so as the Prophete sayeth. For as muche as wee alwayes see for the mosse parte, that oute of the heartes of those that vse reuerentlye to reade or heare the worde of GOD, wonderfull not onely floures, but frutes also of Faith and loue doe proceede.

*It becometh
all men to
reade the
word of GOD,
in that it is
graunted to
them only to
speake and
vnderstand.*

As therefore wee shewed at the beginning, that all the sorte of vs ought to learne matters of Diuinitie, and the will of GOD, for that we are men created of GOD: so for bycause it is euidente, that all that knowledge is to bee gotten out of that Booke, wherein the wordes or Sermons of GOD are described and conteyned, it is worthilie required of manne (to whome alone it is giuen to vtter distinctly wordes of signification, to write

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write the same wordes, to reade the same being written,
 to heare and vnderstand, to learne any thing by wordes &
 sentences, & againe to teache) it is worthily required (I
 say) of man, that he shoulde with all possible diligence
 be occupied and conuersant in the saide Booke. For tru-
 ly by the power of speaking and vnderstanding of wordes,
 man excelleth all other creatures. Whiche benefite it
 is requisite that we acknowledge to be so much the more
 notable, by howe much more we are all moued by na-
 ture to grieue, so ofte as we looke vpon anye that are en-
 dued with the shape of men, & yet voyde of the vse of com-
 munication and reason. For we make accounte of them
 to be in no better case than brute beastes, than stockes,
 stones, or dumbe images. Therefore GOD, who hath
 created all things, by his word, would haue man, whom
 he made ruler ouer all creatures, in conceiuing of godli-
 nesse, to be exercised with a moste noble gifte, that is to
 saye, speache or vtterance of wordes, and he himselfe
 woulde teach and instruct him by wordes. For this cause
 GOD the father (suche is the greate loue he beareth to
 man) is recorded oftentimes to haue talked very louing-
 ly with his electe the Patriarches, and Prophetes. And
 GOD the sonne, who hath greate delighte to be conuer-
 sant with the sonnes of men, reioyceth to be named Lo-
 gos that is to saye, the Word: and the same preaching
 without intermission or ceasing, hath declared the wil of
 his heauely father. Prouerb. 8. Ioan. 1. Heb. 1. And moreo-
 uer, amongst the things that are exercised in the Church,
 the Word holdeth the chiefe place: yea, and euen the ve-
 ry force and dignitie of the mysticall actions or Sacra-
 mentes dependeth vpon the worde of GOD. Where-
 vpon it pleased some of the learned fathers, and especi-
 allye Augustine vpon Iohn. in his Sermon. 80. and a-
 gainst Faustus booke. 19. Cap. 16. to learne the same very
 Sacramentes, visible wordes. What neede anye long
 J. circum-

circumstaunce? **G O D** by his worde openeth bothe him selfe and all his benefites and graces vnto man: and by faith in the worde, man is ioyned vnto **G O D**, and made partaker of eternall blessednesse. Wherefore we maye mooste truely auouch, that to reade the holy Scripture with a godly affection, is euen all one to talke and conferre with **G O D**, and to heare God talking and conferring with vs. Certes, as often as thou readeest of precepts, exhortations, promises, threatnings, iudgements, rewardes, punishmentes, and other things of like sorte, so ofte dost thou heare God himselve of a truth, speaking vnto thee. Againe, as ofte as thou readeest of any confession of sinnes, craving of pardon, prayer, giuing of thanks or anye suche like, so ofte dost thou thy selfe speake vnto God. For in these pointes chiefly do consist the naturall commonings betwixte God and men, and in these things resteth the substance of all sacred sayings and sentences. Wherefore then to goe aboute to forbidde or withholden anye man from the reading, hearing, and vnderstanding of the holy Scriptures, is euen as much in effecte, as to commande him to dissemble or deny him selfe to be a man, that so he mighte be depriued of the power of speaking, and of the fruite and benefite of reason.

Hierome maruellet, and stomacketh the matter, and counteth it intollerable, if anye man shoulde so presume. Forso much (saith he) in the prohemie of his exposition of the Epistle of Saint Paule to the Ephesians, as we differ from all other creatures in this point chiefly, that we are endued with reason, and haue the vse of speaking: and al reason and holy speach is contayned in the bookes of God, by which we both learne to know God, and also to what ende wee be created: I maruaile greatly at some, who, either giuing themselues to slouthfulnesse and slepe, wil not learne the things that are excellent, or else

seeke

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seeke to reprove others, that bend themselves that waye. Which men whereas I might more straightly stop their mouths, & shortly send the packing either eased or pleased, in vouching that it is much better to reade the Scriptures, than to gape so greedily after the encreasing and hourding vp of riches: I will content my selfe onely in saying this, whiche I maye obtaine euen before a moste incompetent Iudge, namely, that my vocation from labor, and quiet solitarinesse of mind, is more pleasant vnto me, than al other solemnities whatsoeuer. **Hitherto Hierome.**

Where, if so be nowe it belongeth to mans duetie, to loue and learne the words of God, declared at large in the holy Scriptures, forasmuche as we haue giuen vnto vs of God, the power and vse of speaking: howe muche moze ought we wholly to be addicted vnto them, which professe our selues to be Christians: for truly how honorable the name of Christian is, and what thinges it putteth vs in minde of, it shoulde be good for vs oftentimes and deepe in minde to consider. He that nameth a Christian, comprehendeth in one worde, whatsoeuer maye be added to the dignity of a man. He that nameth a Christian, vnderstandeth a man to be of the number of those, whome God himselfe hath pronounced to be a chosen generation, a kingly Priesthoode, a holy Nation, a people freely purchased. Exod 19.1. Pet. 2. He that nameth a Christian, signifieth a man to be chose of God the father, before the foundations of the worlde were layed: to bee deliuered by the son of God Iesus Christ out of most miserable captiuitie, and out of the bondage of most cruell Tirants, the Diuel, Sinne and Death: to be regenerate by the holy Ghost into the Church of CHRISTE, to bee adorned wyth newe Righteousnesse, wyth Fayth, Loue, and other vertues and spirituall graces: vnto whome lastely is appointed prayse

They must especiallye read the holye Scriptures, which professe themselves to be Christians.

J. y.

and

and immortall glorie, and also eternall felicitie bothe of bodye and soule, vnynging with it more bountifull and large benefites than the eye of anye man can see, the eare heare, or the hart be able to conceiue. Ephes. 1. Rom. 8. Esay. 64. 1. Corinth. 2. Suche, and so greate is the excellencie of a Christian man. But whence (I praye you) taketh a Christian this name? Thou wilt say, I am sure, of CHRIST. Act. 11. But howe then commeth a Christian man by those incomparable benefites, and by euerylasting blessednesse? Forsooth euen by the knowlege of GOD the father, and of his sonne oure sauour IESVS CHRIST. This is eternall life saith our sauour Christe Ioan. 17. To knowe thee the onely true GOD, and Iesus Christe whome thou haste sente. And Peter Act. 4. saith: There is no other name giuen vnto men vnder Heauen wherein wee can bee saued, but onely the name of Iesus Christe. Paule in like maner 1. Corinth. 1. saith: CHRIST became vnto vs the wisdom of GOD, and righteousness, and sanctification, and redemption. But there is no mā that can distinctly and without ambiguitie know GOD the father, or his sonne Iesus Christe, the authour and beginner of Christianitie, oute of that former booke Concerning the nature of things, or out of anye inuentions of mans wisdom whatsoeuer, but onely and alone by the reading of the holy Scripture, reuealed from aboue. Whiche thing to be true oure Sauoure Christe himselfe testifieth Ioan. 5. saying: Search the Scriptures, for they are they that testifie of mee. And to the intents the sonne oure Sauoure might be the better known of his Disciples, he interpreteth many places of the Scriptures, as touching his owne person. The like did the Apostles also, and Euangelistes, with greate diligence. Therefore, whosoever he be, that desireth to be saluted by the name of a Christian, and to be accounted among those that knowe Christe, and that looke for saluation, promised:

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promised in Christe, him truely it standeth vpon, to acquaintance himselfe with the holy Scriptures, and to make them as familiar vnto him as is possible.

As no manne can make the Jewes beleue, that he is of the Jewish secte, which holde none of the traditions of their Thalmud; and as the Turkes will receiue none for a worshipper of Mahomet, that cannot alleage at the leaste some of his decrees oute of their Alcoran: so is it not likely, that he in good earnest and from his hearte shoulde be a Christian, that cannot in some measure oute of the bookes of the Prophets and Apostles declare who Christe is, and what inestimable benefites he hath purchased to mankinde. For in verie deede to goe aboute to procure the knowledge of GOD the father, and of his sonne IESVS CHRIST, otherwise than by reading and hearing of the holy Scriptures, is no lesse fonde and absurde, than if a man shoulde undertake in the darke nighte, to hale a shippe tossed in the midst of a greate and tempestuous Sea, altogether withoute sterne, withoute sayles and oares, without consideration of Starres or Windes, withoute direction of Needle, or anye suche helpe, safe and sounde, to a certaine and sure Haven, lying alowe and a greate waye off from him.

But vndoubtedly very straunge and wonderfull are the peruerse and preposterous iudgements of a greate number of Christians in this behalfe. In euery profession we see it carefully looked vnto, euery man maye bee skilfull, and that also to some purpose, in the things that are agreeable to his profession. The Lawiers (forsooth) they muste haue good sight in the ciuil lawes, in the ordinances of their elders, in customes, in constitutions, and in the whole practise of Courtlike matters. The Physiti- on that will practise Physicke in anye place, muste of necessity be skilfull in the rules of hys Science, that is to

*It is a shame
for a Christi-
an to be igno-
rant of the
things that
Christe coma-
mandeth.*

J. liij.

saye.

saye, of suche as haue witten and giuen forth the precepts in that arte. Among those that boaste themselves to be Philosophers, whether they be of the secte of the Stoicks, or of the Peripatetickes, or of the Academickes, looke what maister euerie one hath sworne and addicted himselfe vnto, his decrees and assertions he can declare verie wel, and wil defend to the uttermost of his power. As touching the artes aswel Liberal, as Mechanical, otherwise called handy craftes, no man is permitted to vaunt himselfe in the name and title, either of the one or of the other, vnlesse he hath firste giuen forth some triall of his cunning, and that before suche as can iudge of the same. What corruption then and preposterousnesse of iudgements is this that is amongst vs (detestable before God and man) when we suppose him to be a true Christian, that neuer knew what Christianitie meant, nor euer learned oute of the holy Bible anye one iote of those thinges that CHRISTE taughte and commanded to be obserued of his Disciples?

Phormio was in his time a notable Philosopher, who in reading diuers and sundry booke, had noted (no doubt) manye thinges as touching the seates of warre, and martiall discipline: and yet in the meane while as concerning the office of a good Capitaine, he coulde saye little or nothing to anye purpose: insomuche, that when on a time he assayed to saye somewhat that waye, he was checked of Annibal, a famous and experte Capitaine, and so shaken off as a sonde and dotting olde man. If the case stode thus with Phormio, who hadde read manye thinges, then I praye you, holwe shal we beleue, that anye man can either truly iudge, or fitly speake of Christian religion, that hath neuer so muche as looked vpon the outwarde couers of those booke, in whiche the foundations of that doctrine are layed: Howe muche more wise and vprighte in this behalfe, than a number of Christi-

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Christians, are the wicked and ungodly Jewes, whom we so greatly detest and abhorre, as those that are excluded from the fellowship of Gods children? They will not suffer any house amongst them to be without the booke of holy Scripture, especially of Moses lawe, to the intent, that at certayne times appointed, their families maye reade and peruse privately some things in them, that maye serue to their edifying and instruction. Neyther will they haue suche as are men grown onely, but their children also to be diligently occupied in learning the Lawe: supposing (as who shoulde saye) that it maketh greatlye for their behoofe, that so manye as haue receiued the marke of Circumcision, shoulde euen forthwith bee nouzeled in the principles of theyr Jewishe religion. But I praye you what doe wee in the meane time? forthwith euen sleepe vntill wee snorke agayne: and casting from vs all shame, commend those for wonderfull good Christians, that neyther in their yong yeares, neither in their olde age, haue euer vouchsafed to taste oute of the holy Scriptures any smacke at all of those things, whiche it behooued euerie good Christian to knowe as perfectly, as bys fingers endes.

*The Jewes
reade the
Scriptures
painelessly.*

Neyther is there cause why anye shoulde suspecte, God commandeth in the that y Jewes were by error, curiositie, or superstition accustomed thus to doe: as in dede it is well known, that they do manye things very disorderedly, and wythout any consideration. For there is extant in Deuteronomie the Lawe, the booke of holy Scripture to Cap. 6. as touching this point a most graue and waightie be read and commaundement giuen by God hymselfe, where he speaketh in this wise: And these words which I commaund perused of all thee this day, shal be in thine heart: and thou shalt rehearse them continually vnto thy children, & shalt talke of the when thou tarriest in thine house, & as thou walkest by the way, & when thou liest down, & when thou risest vp.

And thou shalt binde them for a signe vpon thine hand, and they shal be as frontlets betweene thine eies. And thou shalte write them vpon the postes of thine house, and vpon thy gates. In like number of wordes is the selfe same precept repeated afresh Deut. 11. Now for this cause did GOD giue a law as touching the booke of his holy Oracles, to be had in euery house, to the intent, that all fathers of families might daily out of them propound somewhat to their wiues, children, seruants, and hand-maides, and that by this meanes the heavenly doctrine might bothe be preserved throughout all ages without corruption, and also moste commodiously spread abroad by perpetuall succession from time to time.

*For what
cause and cō-
sideratiō God
would haue
his doyns
and sayings
committed to
writing.*

Long agoe verily before Moses time the Church was provided for by the labour and industrie of the holy fathers, who dwelling here and there scattered among the Infidels, neuer ceased, with all faithfull diligence by a liuely sounding voice, and by repetitions of one and the selfe same forme, to inculke and beate into the heades of householdes, & families, sounde & hollesome doctrine. But when GOD oute of a huge and numberlesse people had once fully purposed in his mind by the ministry of Moses to erect and establishe a noble and renowned Church and common weale, he foresawe, that it mighte easilye come to passe, partly by reason of long iourneys, partly by reason of continuall warres, desolations, banishments, and other grieuous misfortunes and cōmon calamities, that not onely true doctrine might be corrupted, but also the vsuall repetitions thereof faile and decaye, and so in processe of time, the auntient and pure religion be vtterly abolished out of the memories of men.

Nowe God intending to turne a waye, and in time to preuent so greate a mischiefe, ordeined, that the whole & vniuersall doctrine of the Church shoulde be committed to written booke, whiche mighte faithfully conserue all
his

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his sayings and doings, which euery man so long as hee would, might keepe at home in hys house safe and sound from all iniurie, and oftentimes write them out to the vse and behoefe of many ages, and (to be short) turne the into diuers and sundry languages, and finally transport them ouer withoute any businesse, into Countreys and Prouinces both farre and neere. This most holesome purpose and aduise therefore accomplished, by the wonderfull prouidence of God, and taken in hand for our incomparable benefite, that man vndoubtedly seemeth o- nermalapartly to despise, that maketh not accompte of the Bookes of holy Scripture as he ought to doe, and so refuseth eyther to reade them, or heare them.

But as oft as I call to remembrance the diligence of the auntiente Fathers, whiche liued long befoze the Bookes were published by GODS commandement: and againe, consider the great sloth and sluggishnesse of the people of our time, verily, I am vehementlye moued in mind, and do in a maner whollie quake for feare. Peyer ther doe I see by what force of speeche, or with what thundering words, so great dulnesse (may I say) of ours, or malice, or rather both ioyned together, can sufficient- ly bee dashed and ouerthowen. The very first maysters and teachers of our Religion, whiche were Adam, and suche as liued in his time, conceyued the diuine miste- ries alonely by the instigation of the holy GHOSTE, and of them were other immediately taught by a liuely ex- pressed voyce, who agayne, by a long continuance of time, as it were from hand to hand, louingly imparted the same vnto others, and so, whereas they had all of them but memorie onely in stead of Bookes, they neuer- thelesse, for the space of many hundred yeares, kept and reteyned in their families, doctrine polluted with no maner of blemishes or defilements at all. So seruente a care was in them of Religion, so greate constancie,

G.

faith.

The Fathers, albeit they were without Bookes, yet taught they most diligent- ly the doctrine of religion: then what ought not wee to do that haue Bookes graunted vnto vs.

faithfullnesse, consent and diligence, both in learning and teaching. But as for vs, we haue Bookes, wherein wee may reade the selfesame doctrine both clere and purely expressed. We haue Bookes Printed and put forth in the very same tong that those aunciente Fathers spake in: we haue Bookes most faithfully translated into sundry languages: we haue the Bookes not only of Moses, and the other Prophets, but also of the Apostles and Euangelistes, wherof the one sort were vtterly vnknown to all that went before Moses, the other sort altogither vnheard of, as many as were before CHRISTES incarnation: we haue Bookes that doe most plenteously, and wyth incredible perspicuitie, declare whatsoener is necessarie to our saluation: we haue Bookes in all places, and at all times, most easie, & with little cost in such readinesse, and yet notwithstanding, this most excellent and foueraigne benefite of Bookes, wherewith GOD hath enriched, and after a sort blessed vs, before an innumerable multitude of our holy auncesters, we do in no wise worthelie weigh and consider, yea verily, as though we neyther euer heard of them at any time, nor yet saw them, we doe wyth deafe eares, and blinde eyes, passe ouer many great commodities: we lette slippe from vs manyfolde occasion of profiting: we suffer sincere doctrine to shrink and fall downe to the ground. And finally (whiche the very vnworthinesse of the thing compelleth me to adde) a number (but suche as are Christians onely in name) doe vtterly contemne all Religion, scoffe at it, speake againste it, and euen by all possible meanes, trample it vnder their fete, O strange ingratitude, oh monstrous malice, oh wickednesse worthy of GODS hastned vengeance. But what shall we thinke a great number of vs would do, if so be we had no Bookes of holy Scripture at all: verily I beleue we would not so muche as thinke of GOD, or of any thing belonging
unto

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unto GOD, all our life long: neyther should we liue in a
ny better estate, than that wretched Nabuchadnezar,
who, as we may reade in Daniel. 4. kepte companie for
certayne yeares with brute Beastes, was depriued of
reason and vnderstanding, wente groueling vpon the
ground, and susteyned himselfe with fodder and grasse.
But why doe we not at the length rouse vp our selues,
lay to oure eares, open our eyes by the example of the
said Nabuchadnezar, and lift them vp to heauen, that be-
ing restozed to our right mind, we may more attentiuely
lie behold the greatnesse of the benefite whereby GOD
hathe enriched vs with the Bookes of holy Scripture,
and being stirred vp and enlightened with the reading
of them, may prayse him, giue him thanks, glorifye him,
to be short, may religiously vse and enioy the same holie
Bookes, to all those endes and purposes, wherevnto it is
eident (GOD so ordeyning) they are witten and putte
forth?

Now it may be, that some subtill trifeler, seeking the
defence as well of his owne, as of others slouthfulnesse,
and coueting to vndermine the felicitie of the faithfull,
will make exceptions, and say, that the commandement
of GOD, whiche a little before was recited out of Deute-
ronomie, perteyned only to the Iewes, and dothe in no
case bind the Christians to the obseruation of it, but such
are in no wise to be heard or hearkned vnto: for why, no
man is ignorant, that of the precepts of the law, where-
of some are Morall, some Ceremoniall, and other some
Iudiciall, the two later kindes onely are abrogate: for
the one kind conteyned nothing else than types and sha-
dows of things afterward to be accomplisshed by CHRIST
Heb. 10. the other was giuen peculiarly to y^e nation, for
the framing and well ordering of their common weale.
Wherefore, seing all things long agoe shadowed in rites
and Ceremonies, are now thzoughly persited & finished

*The commandment of
GOD as touching the
reading of the
Scriptures,
belongesh
not only to
Iewes.*

G. y.

by

by CHRIST, and seeyng againe, that their whole common wealth is utterly subuerted and ouerthrowen, it followeth, that those two kindes of lawes likewise are utterly repealed and taken away. It remaineth then, that the preceptes of the firste sort or kinde, I meane as touching maners, are yet still in force, and common to all, as well Christians as Iewes. But that in these, or within the compasse of these commandements, ought to be placed that which we alleadged before out of Deuteronomie, who can denye: yea, and whatsoener is anaileable to the declaration of oure Faith in GOD, and the loue toward our neyghbour, and briefly, to the framing of a godly and vnblamable life, that whether it be founde discussed in the Bookes, eyther of the old or newe Testament, let euery Christian man knowe assuredly to belong also to himselfe, to the intente he shoulde whollie keepe and obserue the same.

Christ also
commaundeth
vs to reade
the Scriptures

But nowe dothe our Sauour CHRIST himselfe repeate the selfesame commaundemente, and will haue it for euer ratified and established, whilest in the fifth of Iohn he commaundeth vs to Search the Scriptures, which do paynte him forth in their coulours, and declare hym to be the Sauour and protector of mankind. Whiche words if a man would contend, that they were uttered onely to the Iewes, and therefore alleadge, that they agree not vnto Christians, that man (as Saincte Augustine doth learnedly gather, entreating *De verbis Domini sermone 45.*) might as wel saye, that he woulde neyther knowe Christe, nor be acknowledged of CHRISTE. Wherefore, Sainct Peter dealing as an interpreter of that commaundemente, speaketh thus vnto all Christians, We haue (sayeth he) a most sure worde of the Prophets, to the which ye do well that ye take heede, as vnto a light that shineth in a darke place, vntil the day dawne, and the day Starre arise in your hearts. And the holpe A-
pple

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posse Paule commaundeth, exhorte, and leaue, nothing vnattempted, whereby he might allure all men to loue and frequent the wytyngs of the Prophetes and Apostles. Colossi. 3. Let the worde of Christe, sayeth he, dwel in you plentifully, with all wisdom, and teach and admonishe one another. Last of all, what things soeuer do offer themselves in the New Testament to the commendation of the holy Scripture or worde of GOD, the same oughte to be taken of vs, as preceptes and exhortations inuiting vs to the readyng of the sacred bookes. Therefore it behoueth vs patiently to heare GOD the Father speakyng in the olde Testamente: CHRIST his sonne, Peter, Paule, and so manye as followe theyr steppes, speakyng in the Newe: and as for all false deceyuers and Sophysters perswading the contrarie, lette them departe farre off, and for euer from the fellowship and societie of the Godlye. To followe the aduice of wyse and honeste counsellours, and according to theyr counsels to searche and examyne the lawe of the Lorde, that is to saye, the holie Scriptures, with suche diligence and deuotion as is requisite, is a point of very great wisdom. Proverbs. 2. 4. Jeremie. 9.

But wyth what alacritie and chearefulnesse of minde all true Christians haue euen from the begynnyng obeyed the Apostles, so greatlye vrgyng the studye of the holie Scriptures, and wyth what great seruencie all haue endeauoured to reade the Diuine mysteries, the Historie of the Apostles Actes doeth sufficiently declare. The noble menne of Berea among those that were it *Thessalonica*, when they had receyued the word with all readinesse of minde, searched the scriptures dayly, couetyng to trie, whether the things whiche they heard of the Apostles were so or no. Act. 17. 11. The example of the men of Berea admoniseth vs, that it is

In the Apostles time all the Godly read the Scriptures most diligently.

C. 14.

not

not ynough for vs, to heare Sermons continually in publike assemblies, but also verie necessarie, duely to discusse & examine privately with our selues all the things whiche we haue hearde, to the intente we may become the moze sure and certaine of our religion. This tryal and examination of doctrine is accomplished, by comparing together of diuerse places out of þe holy Scriptures, in which it behoueth vs so long time to be occupied, vntill we may plainly perceyue, whether the things that are spoken of the teacher or of any other, doe agree with the places of Scripture, or no. The Doctrine that men vse to put forth, deserueth not to be accounted for sounde and Catholike, excepte it be aunswearable to the rule and squire of the Prophetical and Apostolike writings. And this manner of discerning in times past was common to all hearers, and besides, there was receyued in euerye Church well neare a certaine publike forme and patterne thereof. For pꝛoofe whereof, make the words of the Apostle: 1. Corin. 14. where he saith: As oft as yee come together, euery one of you hath a song, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: let all things be done to edifying. And a little after: Let two or three of the Prophetes speake, and let the residue determine. Further, if anye thing be reuealed to another that sitteth by, let the firste holde hys peace. For ye maye all seuerally prophecie, that all may learne, and all receyue comforte: and the spirites of the Prophetes are subiect to the Prophetes. And againe, 1. Thessa. 4. he sayeth: Quench not the Spirite, despise not prophesying: Trye all things, holde that which is good. Some therefore doe privately to theyꝝ owne comforte and instruction determine of prophesies, and discern the true and natie sense from the false and counterfayte: & othersome, whiche especiall ye doe excell others in iudgement and giftes of the spirite, are required euen in publike

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like meetings, that they wou'de longlye declare theyr minde as touching the doctrine put forth. And vndoubtedly those only can readily and fruitfullie wyth commendation do any thing in this behalfe, y haue exercised theselues at home with cōtinual reading of y scriptures.

The Apostle moreouer in y same place to the Corin. addeth another cōmaundement as concerning the duety of husbands: But if the women will learne any thing, Let the aske, sayth he, their husbandes at home. To the wife therfore demanding a question, it behoueth the husbande to make answer & render a reason out of y Scriptures, euen in like case as euery Prophet or preacher doth whē he is questioned with of manye in open & publike place.

Neither did y goodmā of y house in those days performe this duetie alonlye to his wife, but also to all his household of what age or condition soeuer they were: especially when there was good hope, y so many as should bee instructed in y word of GOD, might be made modest, sober, vigilant, & much more faithfull & diligent in doing of their businesse afterward than they were before. It is euident also, that parentes did then nouzel and instructe euen their tender little ones in y principles of godlynesse & Christian religion. Continue thou, saith the Apostle in y 3. Chap. of his 2. Epist. to Timothy, in the things which thou hast learned, & which are committed vnto thee, knowing of whō thou hast learned the: & that thou hast known the holy scriptures of a child. And in y 1. Chap. of

his 1. Epi. he putteth Timothy in remēbraunce, that he had receiued examples of Faith and godlynesse of life of his mother Eunice, and of his grandmother Lois. *The holy Ghost is giue to the beleuers, so the*

Neither ought any man to maruaile, when we saye intent they that all the beleuers in that age did bothe often and may learne exactlye reade the holpe Scriptures, and also greatly and vnderprofitte by readyng of them. For, as Peter in hys *stande the* Sermon Actes. 2. truely interpreteth, that whyche was *scriptures,* long.

long before spoken of the Prophete Iock: it behoued that the same Prophecie shoulde then be fulfilled, and that the holy Ghoste being powred into the heartes of a greate number should by and by so instruct them, as that they might loue and embrace the holye Scriptures, try and examine them, and finally, with wonderfull dexteritie expounde and declare the meaning of them. Whiche benefite was afterwarde made common to all the Godlye, but chiefly to those that seruentlye, faithfullye, and wythout staggering, craued true and profitable Wisdome of GOD the father of lightes, as the Apostle saint James saith. For it behoueth the promise of GOD to be firme & immutable, which is extant in the Prophetes, and wonderfully commended of CHRIST: They shall all, sayth he, be taught of GOD. And: The Godlye are annointed of the holy Ghost. Esay. 54 Iere. 31. Iohn. 6. 1. Ioan. 2. Hebr. 8. Wherefore Chrysostome vpon Genesis homelie. 35, is bold to say: That it cannot bee, that he which with greate care and feruent desire giueth himselfe to the reading of the holy Scriptures, should alwayes be neglected, or go without fruite: for as much as albeit wee are destitute of mans direction, yet the Lorde himselfe comming downe into our heartes from aboue, doeth illuminate our minde, lighteneth our reason, reuealeth the things that are hidden, and becommeth a teacher of those things that we know not: so as we only will bring with vs, such things as we haue. Cal no mā maister, sayth he, vpon earth. Whensoever therefore wee take into our handes the booke of life, let vs, casting aside all worldly care, bridle our affections: and restrayning our minde that it wander not hither and thither, let vs with great deuotion and attentiuenesse apply our selues to reading, that so we may be guyded by the holy ghost to the true vnderstanding of the Scriptures, and receyue therby much fruite. Thus much Chrysostome.

But

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But what doe I stande in recompting the Christians of that age? A number of the Gentiles, who had neither oute of the Lawe, nor oute of the Gospell any knowledge at all of Christe, gaue themselves in those dayes to the reading of the holy bookes. All of them in generall were of opinion, that this care especiallly became them, whosoever at leaste were anye thing at all desirous of honestie and their own welfare. The Eunuch, Lieutenante of Candace Quene of the Ethiopians, hauing (as it is verie likely) not hearde any thing as yet of CHRIST, passed his tyme, not onely at home, when his leysure serued hym, but also when he traualled abroad, and was thowen to and fro with the iotting of his Chariot, in reading of the Prophet Esay, Act. 8. Whiche diligence and godly disposition was so wel liked of GOD oure heauenly father, who euermore beholdeth from aboue all oure studies and actions, that he sente forthwith vnto hym in verie good season Philippe the Apostle, that hee shoulde open vnto hym the harde places, and sette downe a compendious summe of true Religion of and concerning CHRIST his sonne. Neither is it to be doubted, but that GOD woulde haue the Bookes of holy Scripture long befoze translated out of the Hebrew tongue into the Greeke, to the intente they mighte afterwarde be read, not onely of the Jewes whiche vnderstode the Hebrew speache alone, but also of the Gretians, that is, of all mortall men whatsoever. For why, that vnder the names of Jewes and Gretians all mankinde is ofte tymes comprehended, wee maye learne oute of the Apostle in more than one place or two. Romaines. 1. 2. 3. 10. 1. Corinth. 1. Galathians. 5. And that the Greeke tongue was in the Apostles time euerie where known and muche sette by, the Historiographers doe not obscurely declare. All Asia for the moste parte sounded the Greeke, hauing

Euen the Gentiles also in those dayes vsed to reade the Scriptures albeit they were extant onely in the Greeke tong.

H.

long

long before felte the force of Greekeish conquerours : and in the selfe same Country the Jewes, loathing (as a man woulde saye) their Hebrew language, wrote and compiled bookes in the Greeke stile, as Iosephus, Philo, and others. In Affrica, the cunninger that euerie one was in the Greeke, the excellenter he was compted, as bothe the Schoole and Librarie of Alexandria doe testifie in Europe, ouer and besides that a number of Greekes doe inhabite and dwell, euen Italy also, and Rome it selfe, as being verie ambitious and not contented with the furniture of hir owne Countrey speach, hath maintained as Strabo reporteth lib. 4. verie manie Gretians, and brought forth suche as haue written whole bookes and Commentaries in Greeke. So farre forth, that a man might well saye, that the Athenienses are free Denizens at Rome.

*In these dayes
wee haue the
holy Scriptures
extant in all
tongues.*

But in very deede howe muche more we maruaile at, and (as meete it is) extoll, the diligence and industrie, as well of the Christians, as of the Gentiles of that age, in reading the bookes of holy Scripture, which were found written alonely in the Hebrew and Greeke tongue : so muche the more vehemently ought we openly in the sight of all men to deteste and abandon the greates sloth and negligence of the people of oure dayes. For leaste that any man should pretend, that by reason of his ignorance in the Greeke or Hebrew tongue, he is letted from reading the holy Scriptures : We haue all the Bookes of holy Scripture extant in the Latine tongue, which is vsed and frequented of a greates number, no lesse happilye than faithfully expressed, and that of diuers and the same moste learned Interpreters : which Saint Augustine reporteth also of his time, entreating *De Doctrina Christiana* lib. 2. Cap. 5. And not onely in the Latine tongue, but in others also, which in times past were accompted not without contempte barbarous and vncivill : yea, and there is

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in a maner no coaste or prouince in the whole worlde, in
 whiche maye not be found the holy Bible turned into the
 same Countrey language. The Italians, Germanes,
 Frenchemen, Spaniards, likewise Brittaines, Danes,
 Ruters, Polonians, Swedians, Slauians, to be short,
 all other Christians whatsoeuer, haue among them to be
 solde, and may easily come by the olde and newe Testa-
 ment, translated into the selfe same phrase and language
 that they themselues doe vnderstand. Therefore, like as
 the Apostle acknowlegeth and giueth thanks vnto God
 for his incomparable benefite, whereby he spake with
 many tongues, 1. Corinth. 14. so is it meete & requisite like-
 wise, that Christians be thankesfull vnto God, to euerie
 of whome it is graunted in their owne proper and pecu-
 liar tong to reade the holy and sacred Scriptures. This
 onely we oughte to be carefull for, namely, that we bee
 not founde slacke and slouthfull in reading. When oure
 Lorde Iesus Christe shal come at the laste day to iudge-
 ment, peraduenture some of the Gentiles that liued in
 the Apostles time, will goe aboute to excuse themselues,
 that in those dayes were extant onely the Copies of the
 Greekes tongue alone, oute of whiche they shoulde haue
 learned by reading the doctrine of the Law and the Gos-
 pell. But who will auouche that that excuse shall goe
 for payment? That dare no manne doe as I thinke.
 Then what shall become of the men of oure time, that
 doe beholde the selfe same doctrine expessed in so manye
 tongues at this daye, and yet do not care for it, but reiect
 and abandon it? Truly I am afraide that there will
 be lefte vnto them no manner of pretence at all, where-
 by they maye cleare or defende themselues. Where,
 if so be we imagine, that it will come to passe
 by some prerogative, or straunge priuiledge that
 we alone withoute the reading and knowledge of
 H. G. Gods

Gods word, shal in time to come be memoized with the faithful: we are far wide (as they say) & do utterly deceiue our selues without Christ there is no passage for any mā into Heauen: forasmuch as he is the dore, the waye, the truth, and the life: but the way to Christe, the Scripture it selfe pointeth forth as it were with y finger. For truly is it said of Hierom, in his p̄face to the first booke of his cōmentaries vpon Esai: To be without the knowlege of the Scriptures, is to be without the knowlege of Christe.

*And after
the Apostles
time all the
godly serched
continually the
Scriptures.*

Let vs see now, what was done in certaine ages following. It is the fashion of some of the common sorte, whē there is anye newe doctrine, or maner of teaching, especially in Philosophie, firste sette abroache, to flocke by & by together by heapes, & to be sodainly inflamed with a feruent desire of learning: But as sone as they haue receiued any smacke or tast, to suffer their heate by little & little to waxe colde, & in continuance of time to be quyte extinct, & aswel their doctrine, as their whole secte (if anye were risen) to vanish away: Much like as if a greate fire being kindled, after it hath for a certaine space shewen forth a huge light, & bin sene a great waye off, by little & little ceaseth to cast forth any sparke or flame, and last of all, hath nothing lefte but smoake & ashes, whereof yet the one goeth into the ayre, and the other are scattered with the winde. But so muste we not iudge of the holy Scriptures. For albeit the Apostles died & were buried, yet was by no means the studie of Diuinitie buried with them. The Jewes had an antient custome among them, namely, throughout euerie Citie, when they come together in their Synagogues on the Sabaoth dayes, to recite publikely certaine Chapters oute of the Lawe, & the Prophets, which forthwith some one or other expounded in a familiar kinde of order to the capacite and instruction of the hearers. The selfe same forme of reading and interpreting was by the Apostles brought into the congregati

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gregations or assemblies, whiche in respect of that time, the faithfull were suffered to haue : as maye appeare Luc. 4. Act. 13. 15. 1. Cozinth. 14. That which the Apostles obserued in their time, their successours the Pastors of Churches neuer suffered to be intermitted or broken off: no not so muche as euen then, when the affaires of the Christians were broughte into greate extremities, and Tyrantes soughte by all meanes to worke their decaye. For they neuer ceased to haue their meetings and assemblies, as appeareth euen by the testimonie of Plinie in his Epistle to Traiane the Emperoure: They vse (sayth he) before day light to come ordinarily together. What was accustomed to be done in these assemblies, manys credible writers doe reporte. Iustine, who liued in the yeare of Christes incarnation. 150, in his seconde Apologie which he wrote for the Christians, hath these words: On the day whiche is called Sunday, all that remaine in the townes or fieldes, doe come together into one place, where the bookes of the Prophets or Apostles are read, so long as an houres space will suffer. Then when hee which readeth leaueth off, hee that is chiefe among vs admonisheth and exhorteth, that wee shoulde diligently follow and embrace those good lessons that are read; the rise we all, and praye together. Clemens Alexandrinus, who flourished Anno. 200, lib. 7. Stromatum, sayeth, that the sacrifices whiche they vsed in those dayes, were prayers, and thanksgiuings, and lessons of the Scriptures which they read before meate. From these disagreeth not Tertullian, who liued Anno. 230. Apologetici Cap. 39. Wee come together (sayth he) to the reading of the holy Scriptures, if the qualitie of the times present enforceth vs to forewarne or reknowlege any thing. Forsooth with holy words we feed our faith, we erect our hope, we establish our trust, and neuerthelesse with often repetitions and suggestions, we confirme the discipline of preceptes.

H. iij.

Dionisius

Dionisius also, the author of *the Ecclesiastical hierarchie*, about the 300. yere of our Lord, entreating of the myste-
rie of *the Lords supper*, saith very plainly: By the office of
the Ministers, is orderly recited the lesson of the holy
Scriptures. And a little after: The most sacred songs and
readings of the Scriptures, do minister vnto them directi-
ons, as touching the gouernement of life, and (whiche in
order gooth befoze) teacheth the amendment of their cor-
rupte affections, and most pernicious nature: Who wold
require no witnesses to be produced: And seeing Iustine
lived in Asia, as bozne in Nicopolis a town of Palestine,
as Ierom reporteth, & was conuersant at Rome, and else
where in Europe, Tertullian in Affrica, Clemens at A-
lexandria in Egipt (for as touching Dyonisius wee haue
as yet no certaintie.) It is euident hereby, that there was
eueery where in those daies, so far forth as concerned the
reading of the holy Bible, a greate & wonderfull consent.
But when as, after the stormes and tempestes of perse-
cutions were once by the singular prouidence of God ap-
peased & assuaged, the godly had a time of respite grated
vnto them, & the Churches beganne nowe to be increased
(which came to passe, if not in the time of Philip the Em-
p^rour Anno. 250. whom Eusebius lib. 6. cap. 25. Drosius
lib. 7. cap. 20. doe reporte to haue bin the firste Christian
Prince of any power that ever was after Chryste: yet
certes vnder Constantine, aboute the yere of Grace. 320)
thou shouldest haue scene, if a man may credite Eusebius,
high and stately temples builded vp to the Lord, wherein
were practised the selfe same things, that late befoze wer
bled in priuate houses. And leaste that anye thing in this
behalfe, shoulde at any time be confusedly or negligently
done, there were appointed in all Churches readers, vn-
to whom was enioined by the Bishop, the office of Rea-
ding, who deliuered vnto them in the presence of all the
people, the holy and sacred Bible. As touching whiche
matter

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matter thou mayſte reade in the 8. canon of the fourth
councell of Carthage: and in Gratian diſtinct. 23. Moreover,
leaſte any other Bookes than thoſe that are accom-
ped to be Canonically, ſhoulde be read, it was provided by
the councell of Laodicea (whiche was helde Anno. 370.
canon. 59. and by the third councell of Carthage canon 47.
And that John Chriſoſtome, and many others, who were
afterwarde of great authoritie in the Church, firſt ſup-
plied the office of Readers, befoze they aſpired to any
higher promotions maye be auouched verie clearely by
Hiſtozies. Powe the Homilies, that is to ſaye, the
Sermons diuiſed and made by the holy fathers, whyche
are extante euen from the time of Origen, to the Em-
pires of Charles the greate, during whoſe raigne, Al-
cuinus and Bede, two of the laſte Authoꝝ in a maner of
theſe Sermons flouriſhed, do proue euidentlye, that
the ſame cuſtome whiche wee ſpake of euen now, was
obſerued in all Churches. Reade I pray you, but the be-
ginnings only of the homilies of Origen vpon y^e bookes of
Moſes, & certain others: reade likewiſe the beginnings of
Chriſoſtome, prefixed befoze his expositions vpon a good
part of y^e bookes of holy Scripture made vnto the people:
reade the diuers & ſundzie entrieſ of Sermons of Saint
Auguſtine, eſpecially where he entreateth *De verbis Domini*,
Serm. 15. 33. De verbis Apoſtoli, Serm. 1. Again, very many
of Maximus the Biſhop, Bede, and other moꝝ, and euen
foꝛthwith in the very ſhorte exordiums oꝛ beginnings of
their Sermons ye ſhall perceiue, howe by them (though
they were Doctors of diuers times and places) it is
not obſcurely ſignified: firſte, that the Bookes of holy
Scripture, were in times paſte by Readers from an
hyghe Pulpit, with a cleare voice, whyche all myght
heare, and in the common tongue, whyche all might
vnderſtande, accuſtomed to be recited: Secondlye,
that by name were rehearſed Moſes, the reſidue of
the

the Prophets, the Psalmes, the Gospels, the Actes of the Apostles, the Apostolicall Epistles : and that for the moste parte these booke were read through from the beginning to the ende : Lastly, that this order was obserued, that the reading wente alwaies befoze, and then followed a moze large declaration of the thinges that were read by some one that was excellent in the gifte of Prophecie.

In the meane time the godly Doctors and Teachers neuer ceased to exhorte their godlye hearers, that they woulde daylye also reade ouer the holy Scriptures at home at their owne houses, that they woulde priuately call to minde the thinges that they hadde publikely heard, and that by the example of those of Berea, they would ouly weigh and examine them by the ballaunce and touchstone, of the Scriptures. And of the peoples diligence & profiting at that time in reading the holy Scriptures, this is no doubtfull argument, for that it was not needfull for the Doctors themselues (thoughe some men in these oure dayes doe very weywardly and importunately vse it) to expresse at all times the names of the Authours and Chapters of the holy booke : In as much as the people themselues, so soone as they hadde hearde any place alleaged and brought forth, by and by vnderstood in what Authoꝝ, in what booke, and in what parte of the booke the same was to be founde : as they that were very well exercised by reason of their daylye and domestical reading. Therefore the thinges, that in so many ages, and in euery place, were with singular care, great commendation, and with no lesse fruite, accustomed to be done in sacred assemblies or meetings, wherunto all Christians of all estates and degrees whatsoeuer vsually came togither: We may iudge also to be verue seeming and sitting for all the professours of Christianitie in these oure dayes : neither can we suppose them to bee
within

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within the compasse of Chyistes flocke or folde, that shall contemptuously refuse, eyther to heare the holy Scriptures in the Church, or to reade them oftentimes at home by themselves. Wherefore, if thou dwellest in suche a place, where as the Prophetical and Apostolique writings are not accustomed to be recited in holy publike assemblies, then forsooth is it most requisite and necessarie, that thou shouldest prescribe vnto thy selfe a perpetuall and vchangeable Lawe, as touching the dayly reading of them at home at thy house. But if thou dwellest where they are publike recited in a tong known vnto thee, it is well, and thou hast good cause to reioyce wyth thy selfe, as one in farre more happie estate, than infinite thousands of men, whome a man may finde every where, in Cities, Townes, Villages, and strætes, vtterly voyde and destitute of the knowledge of Heauenly and Spirituall thyngs: but thou must prouide neuerthelesse, with all possible diligence, that thou mayest profite and goe forwarde in the wholesome doctrine of GODS worde, not onely in the Lordes house or Temple, but also in thine owne priuate house, by all occasions, and to the vttermost of thy power, according to the holye admonitions of godly and learned Pastors. For true Christianitie consisteth not in this, that a man doth oftentimes conueygh hymselfe bodily from hys House to the Church: but in that a man, both at home, and in the Church, shoulde bende hys whole heart and mynde to the true vnderstanding of the mysteries of GODS holye worde.

But why doe we not alleadge some of the exhortations that the holy Fathers vled to make to their hearers, when they coueted to stirre them vp to the priuate reading of the sacred Scriptures: forsooth I trust they wyl no lesse profite now a great number, than it is cer-

I.

tayne

*Exhortations
of the holy
Fathers, as
touching the
reading of the
holye Scrip-
tures priuately
in houses.*

Origen.

tayn they profited in times past. For they provided their painefull workes both for vs and our whole posteritie. And certes, for myne owne part I confesse, I coulde not denie either more pithy or profitable exhortations, than thirs are. Origē therefore, about the yeare of our Lord, 230. being a Doctor of the famous schole and Church of *Alexandria*, from when his voyce sounded into y^e whole worlde, namely whilest out of his Auditory there came on euery side innumerable wise gouernours of Churches, whom also Mammaea mother of Alexāder Seuerus the Emperoz called vnto hir for a time to *Antioch*, whilſt hir desire was to be instructed of hym, the same Origē, I say, expounding the booke of *Leuiticus*, in his homilie, 9. hath these words: For those only doeth the high Priest & aduocate & propitiator Christ pray, that are the Lords inheritaunce, that wayte for him before the gates, that depart not frō the tēple, but giue theselues to fasting and prayer. Dost thou thinke, that scarcely comest to the Church on holy and festiual dayes, neyther giuest thy selfe to heare the word of God, nor applyest thy diligēce to keepe his cōmaundements, that the Lords inheritance can light vpon thee? Neuerthelesse we wish, that by the hearing of these things you would bend your selues not only in the Church to hearken to the worde of God, but also in your own houses to be exercised and to meditate in the law of the Lord day & night: for Christ is euē there also, and euery where preſent to all those that seeke after him. For therefore is it commaunded in the law, that wee should thinke vpon it when we go by the way, & when we sit in the house, and when we ly in our bed, and when we rise vp: and this is in very deed truely to waite, before the dores for the high Priest tarying within in the holyc place, and to become the Lords inheritaunce. Againe in y^e self same homilie, not much after, he inueigheth sharply against those, y^e when they heare y^e Scriptures red, do not (as they ought to do) giue diligent heed vnto thē. And
at

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43.

at length hauing exhorted the to bridle the flesh, & to stir
 up the spirite, he addeth immediatly these wordes as
 touching the hearing & reading of the word of GOD: If
 thou comest often to the Church, loke thou giue eare to
 the hearing of the holy scriptures, see thou takest hold of
 the meaning of the heauenly commaundements: for as the
 flesh is nourished with meat & drinke, euē so is the spi-
 rite strengthened with the luely sense and working of the
 word of God: which being made more strōg, wil enforce
 the flesh to stoop vnto him, & to be obediēt to his laws.
 The nourishments therfore of the spirite are, the reading
 of the Scriptures, cōtinual prayers, teaching & cōference
 of the word. With these meats it is norished, with these it
 is strēgthned, with these it getteth the vpper hād. Which
 things bycause ye do not, loke ye cōplaine not of the in-
 firmitie of your flesh. The same Authoꝝ vpon Cro. in his
 12. Homily, chydeth the y when the Scriptures are red &
 expounded in y Church, haue not their mindes prepared
 to heare the, much lesse to examine the, or conferre them
 w others. What is it, sayth he, to be conuerted? If we vt-
 terly renounce al the things of the world & of the fleshe,
 & with our whole study, care, & practise, apply our sel-
 ues to the word of GOD, & meditate in his law day and
 night, if forsaking al other things we depend onely vpon
 GOD, and be exercised in his testimonies: this is truely to
 be conuerted to the Lord. Thou therfore wouldest haue
 thy son to learn the liberal Sciences (as they cal the) to be
 acquainted with the Art of Grammer, or Rhetorick, dost
 thou not rid him & set him free frō all things? Dost thou
 not cause him to omit al other things & applye himselfe
 onely to this study? Thou prouidest him tutors, Schole-
 maisters, Bookes, expenses, yea thou sufferest hym
 to wante nothyng, vntill hee beare awaye the perfitte
 price of his purposed studye. Whyche of vs doeth so
 conuert himselfe to the study of GODs law? which of vs
 doth so apply our diligence? Which of vs doth with so

I.ij.

great care

care and industrie seke after heauenly things, as we haue sought after earthly? And why then do we complayne, if we be ignorāt of the things which we haue not learned? Some of you, so soone as ye haue heard recited the things that are redde, by & by depart your way, making no manner of enquire one of another of the things that are spoken, no conferēce at al, no remēbrance of that cōmandemēt, wherein Gods Law doth admonish thee: *Aske thy fathers, and they shal tel thee: aske thine elders, and they shal shew thee.* Other some wil not tarie by their good wils, no not til the lessons be redde in the Church. Some againe there be, that know not whether there were any red or no: but in the outleetes of the Church are occupied about fables, or otherwise entangled about worldly and vnprofitable matters. Of whom I dare be bold to say, that whē Moses is red, they haue not now a couer only, but euen a certain wall & bulwarke also placed ouer their hearts. For if he which is present, which heareth, & intentiue marketh, which canuasseth and examineth the things that he doth heare, & that which he can not atteyne vnto, diligently seearcheth out & learneth, can hardly come to the libertie of knowledge: how can he which of purpose stoppeth his eares, least he shuld heare, & turneth his back to the face of the Reader, be sayd to haue a couer ouer his heart, to whom not so much as the couer it self of the letter, wherein the sense is wrapped, which is the sound of the voyce, hath as yet come? **All this hath he in that place. Maue things mo beside, mayst thou find in his Commentaries spoken to the selfesame effect. Upon Leviticus Homi. 4. he auoucheth thē to offer a thankfull sacrifice and memoriall vnto GOD, that do day & night meditate in the Law of the Lord, and keepe in mind all the Scriptures: or if they can not do that, yet at least cōmit to memorie the things that are taught, or recited in the Church: and after they are gone out of the Church, like vnto good sounde Beasts,**

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Beasts, chewing their cud, call back the same things to remembrance, & so study (finally) to fulfil the commandments of God. In his exposition of the 12. Chap. of the Epistle to the Romanes he affirmeth flatly, that our senses can not possibly be renewed, but by exercises of wisdom, & meditation of Gods worde, and the spirituall understanding of his Law, and that by how much a man daily profiteth by reading of the Scriptures, and his understanding pierceth more deeply into them, by so much alwayes is he more and more renewed. By and by he addeth: I know not whether the sense or feeling of hym that is slouthfull towards the reading and hearing of the holy Scriptures, and towards the exercises of spirituall understanding, whereby he might not only vnderstande those things that are written, but also applye them more diligently and sette them forth, can be renewed or no. Upon Iosue in his twentieth Homilie, he declareth in many words, That the reading of the Scriptures is both allowed of God and his Angels, and also very profitable vnto vs, albeit we doe not perfectly vnderstande them. In his Prologue *ad Canticum Salomonis* (whiche worke notwithstanding it pleaseth the learned to remove out of Origenes Librarie) he telleth that there was a fashion among the Jewes, that All the Scriptures, except the beginning of Genesis, certayne places, in the beginning and ending of the Prophete Ezechiell, and the canticle of Salomon, shoulde be taughte vnto their children by teachers and wise men appoynted for that purpose. But how and after what sorte Christian children also were accustomed to learne of their Parents out of the holy Scriptures the principles of Religion: and againe generally, what the householde studie was in old time, in reading and repeating of the Scriptures, wee maye in the life of Origen himselfe, as it is described by Eusebius in the sixth Booke and second Chapter of his

A.iii.

Ecclesi

Ecclesiasticall Historie, as in a paynted Table behold.
Origen (sayth he) began immediately to be instructed of his father in the holy Bookes, who by dropmeale (as it were) betweene whiles, gaue vnto him among the secular studies wherein he was trayned in his tender age, some things also out of our Scriptures to be red. Thē afterward by little & little, he taught him likewise to preferre these before his scholasticall exercises. And euen incōtinent he enured the child in like maner (being of himselfe not vnwilling, but very prompt & readie to learne whatsoeuer was taught him) to take forth euery day certain lessōns in the holy Scriptures, & to cōmend thē to memory. Now he truly, the child, conceiuing a wonderfull delectatiō in reading of these things, seemed not to be cōtent only with a bare vnderstāding of thē, but would busie his father oft times about questions, touching the sense & meaning of the Scriptures, enquiring of him diligently what such, & such a thing meant, & amongst other, what the meaning of that was, where it is said, that *The Scripture is enspired by the holy Ghost*? or what diuine mysterie this simplicitie of words might cōteyne? But he, the father, feined himselfe for the time gētly to rebuke him, & to forbid him to aske any questiō beyond the cōpasse of his age: but with himself notwithstanding, he reioyced exceedingly, giuing hartly thanks to almighty G O D, who had graunted him to be the father of such a childe. **This** out of Eusebius. **But** with what words (I pray you) maye this spectacle of so godly a ffather, conferring with his most deere child, as touching holy & heauēly matters, be (I say) not only adozned, & set forth, but plainly and distinctly also declared? **Who** cā expresse sufficiently y^e chēerefulnesse & seruencie of y^e sonne, cōtinually reading, & cōmitting many things to memorie, his often questioning & enquiring, & grēdie receiuing of answers? **Who** is able to vtter in wordes y^e godly affectiōs of y^e father, so gently applying himselfe to the capacitie of his child, and yet in y^e meane time, priuile

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by wondering with himselfe, & inwardly reioycing: But it is much better for you, that are fathers of families, & whom God hath blessed with deere childre, to call & consider with your selues, what great ioy & gladnes should happen vnto you, if you might but see youre little ones, through your continual allurements & exhortations, to profit in the knowledge of Gods word, after the same manner the Origen did. I am sure & certaine, that no man could prosecute in words the superabounding spirituall ioy of your godly hearts. Eusebius Bishop of *Emisa*, flourished *Eusebius Emisenus.* (as some write) aboute the yeare of CHRISTES incarnation. 350. He in a certaine Homily vpon the Gospell of the fourth Sunday after the Epiphany, hath left in writing as followeth, Christians ought to haue this custome among themselves, namely, to come daily to the Church, to reade daily themselves, or (if they be not able to do it) to heare others reade. As touching which Eusebius, Georgius Laodicens reporteth, that he was euen from his childhood nouzled in the sacred Scriptures, after the custome of his Country, as one borne at *Edeffa*, a Citie in *Mesopotamia*. There passed. 170. yeares at the least, from the death of Origen, that is, to the yeare of our Lord. 400. at what time the Scepters were in the hands of Honorius & Arcadius Emperours: and behold among, the Doctors of the Church, Iohn Chrysost. Bish. of *Constanti.* held the chief & soueraigne place, *Iohn Chrysostome.* whom it becometh vs to acknowledge not to be a Pericles of *Greece*, vpon whose lips, Pitho, the Lady of eloquence is said to haue sittē, but far more excellent, than any Pericles the euer was, seeing that all posterities after him, euen to these our dayes, by reason of his wonderful grace in speaking & teaching, do honor him by the name & title of Chrysostomos, that is to say, Golden mouth. How abundantly therefore, & with what magnificēcie, both of matter & sentence, he was accustomed in preaching to stirre vp, and prouoke all sorts of people to the reading of the holy Scriptures, innumerable places in his popular sermons, which are

are euen yet in mens hands, do euidently proue, which if I would take in hand to set downe in order, I should bee constrained to fill vp no small Booke or volume. It shall be sufficient therefore to adde only a few of them, out of which, euery man may take as it were a tast of the rest. In his Homilie. 9. vpon the Epistle to the Colossians, entreating of these words, Let the word of Christ dwell in you plenteously. Harken (sayeth he) yee men of the world, euen so many of you as are heere presente, and haue the ouersight of wiues and children, how it is commanded euen to you especially to reade the Scriptures, and that also not slightly, nor slackly, but with greate heedfulnesse and diligence. For like as he that is rich in substance, may well away sometime with losse and hinderance, euen so may he also that is rich in wisdom, take well in worth not only pouertie, but all other calamities likewise whatsoeuer, and that so much the more easilie. And after a few words, Neyther weigh thou (sayth he) any other teacher. Thou hast the Oracles of GOD, no man can teach thee like vnto them. Some other peraduenture may oftentimes, eyther through vaine glory, or through enuie, keepe backe manye things from thee. Heare I beseeche you, all yee worldly men, purchase to your selues the Bible, as a medicine for your soule: if you will not be at all that cost, buy at the least the New Testamente, the Actes of the Apostles, the Gospels and Epistles to be youre continuall teachers and instructers. If trouble come, resort hither as to a storehouse of remedies and medicines: from hence, take vnto you the easement of your griefe, the comforte of your crosse, whether it be hurt or hinderance, or death, or losse of goodes, or losse of friends that happen vnto you: nay, resorte not hither, and looke in only, but turne al things ouer and ouer, and contayne them in your mindes. This finally is the cause of all euils, euen the ignorance of the Scriptures. We goe
to

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to the battell without weapons, and how can we be safe? Armed men are wont to get the vpper hand, and to saue themselues : so are naked men neuer. Caste not al things vpon our shoulders . Yee are sheepe : yet not withoute reason, but reasonable : Paule committeth many thinges to you also. They that are sente to instructe others, reſte not alwayes vpon this, that they might learne : otherwise they shoulde not learne well. If thou alwayes bee a learner, thou shalte neuer bee learned . Come not in suche order, as thou wouldest alwayes bee taughte, for so thou shalte neuer come to knowledge : but as one that woulde at length make an ende of learning, and so teache others in the same Arte or Skill. Againe, in the same place, to the fathers of householdes he sayeth : It behoued you onely to be instructed by vs, and youre wiues and children to bee instructed by you . But you leaue all thinges to bee accomplished of vs : and therefore susteine wee no little griefe . Teache (sayeth the Apostle) and admonishe you one another in Psalmes, and Hymnes, and spirituall songs. Where hee giueth vs to vnderstande also, that it is the duetye of parentes, to teache their children Psalmes and Songs. The same Author expounding publikely to the people the Booke of Genesis, Homilie 29. sayeth thus : I pray and beseeche you, that you woulde repayre hither oftentimes, and gyue diligent heede to the reading of the holye Scriptures : and that not onely when yee come hither, but at home also at youre houses, take the Bible into your handes, and wyth a greate care and industrie receiue the profite contayned therein. For why, thereby shall yee reape muche gaine . For firſte of all by readyng is the tongue reformed : then nexte the soule taketh wings, and mounteth alofte, and by the beames of the Sunne of Righteousnesse is illuminated and made light : and during all that time, is ridde from the enticementes

K.

of

of vncleane thoughtes, and enioyeth much quietnesse and tranquillitie. Moreover, loke what strength sensible meate giueth to the bodye, the same giueth readyng to the soule. For it is a spirituall nourishment, and maketh the soule strong, and constanter, and more desirous of wisdom: not suffering it to be overtaken with foolyshe cogitations, but making it light and nimble with wings, translateth it, as is sayde, into heauen it selfe. So greate a gaine therefore, I beseech you, let vs not loose through our negligence: but let vs both at home apply our selues to the reading of the diuine Scriptures, and also being here present let vs not spende the time in trifles and vnprofitable communications: but weyghing wherfore we come together, let vs giue good heede to the things that are read, that hauing reaped the greater fruite thereby, we maye so depart. **And not much after he addeth:** That wee oughte so to giue our selues to the studies of holye Scripture, as that we maye haue things not only sufficient for our owne vse, but what also wee maye minister vnto others, as well, sayth he, in reforming of our wiues, children, and seruants, as also of our neyghbours, friends, and enimies. For such is the nature of spiritual doctrines, that they may be propounded in common to al, & there is no diuersitie in them, except it be when one bringeth a minde more attentiuely bent than an other, and whē one surmounteth another with a more feruente desire, &c. Neyther can I ouerpasse the chiding speache or expostulation, that the same holye father in his thirteenth Homily vppon the Gospell of Iohn sometyme vsed, although it be somewhat long and tedious. Let vs blushe, sayeth he, and be ashamed: the woman that had had fīue husbandes, and was a Samaritane, vseth so greate diligēce in learning, that shee coulde neyther in the time of the daye, nor by any other lettes or occasions be withdrawn
from

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from the doctrine of Iesus : Whereas wee doe not onely not enquire after any thyng that might tende to oure instruction in heauenly things, but also are verye carelesse in all thynges and alwayes like affected, and therefore passe for no manner of thyng that good is. Which of vs, I praye you, when hee commeth home, taketh in hande anye worke worthy of a Christian? who searcheth for the meaning of the Scriptures? None truely: but as for dice and tables, we finde them commonly, bookes verye seldome: which yet if any haue, they keepe, as though they hadde them not, close in theyr Coffers, or else all theyr studye consistes in setting forth the leaues and couers, and in making the letters beautifull to the eye: not to the intent to reade them, neyther to gette any profite by them: but to vaunte of their riches, to shewe their ambition, therefore studye they in them. So greate is their vaine glorie. I heare of no ambitious person, that vnderstandeth his booke: but hee is in loue onely with the glittering glose of the golden letters. What gaine call yee this I beseeche you? The Scriptures are not therefore giuen vs, that we should haue them in bookes alone, but that we shoulde engraue them in our heartes. Therefore this outwarde possession of bookes is a token of the ambitiousnesse of the Iewes, to whom the commaundemēts were giuen in letters: to vs are they not so giuen, but in fleshly tables of the heart.

Howbeit I forbidde no manne to buye bookes: but I admonishe, and with all my heart desire, that we may buye them: yet so as we maye oft times ponder both the letters and their meanings in our mindes, and by thys meanes haue a pure minde wrought within vs. For if in what house so euer the Gospell be, there the Diuel dare not enter; then how muche lesse power shall the Diuell

K.ij.

or

or Sinne haue ouer that soule, that is acquainted with it by continuall readings? Sanctify therefore thy soule, sanctifye thy body: this shall come to passe, if thou haue alwayes the Gospell both in thy heart and tongue. Where, if the filthynesse of thy tong defyleth the soule, if it call vppon Diuels: it is euident, that by spirituall reading the same is sanctified, and the grace of the holy Ghost abundantly powred into it. The Scriptures be (as it were) diuine charmes: From them let vs fetch a remedy for our griefe, & for the maladies of our soule: the vtilitie wherof if we would consider, we should with attentiuenes apply oure study in them. These things I oftentimes touch: Is it not a thing very preposterous, that common market menne shoulde beare in minde, the names of Cartars and Dauncers, their kinds, countreis, actions, maners, and tell likewise of the prowesse of horses, and what euerye one coulde doe: and they that come hither, goe their wayes knowing nothing at all, no not so muche as the number of the holy Bookes.? Thus muche hath this most excellent Preacher (questionlesse) in that place, who in other places also ofte times singeth the selfe same song: as in verie deepe that song is neuer thoughte to be oute of season, whych is acceptable to the eares of all men, especiallye of suche as are skilfull in Musicke, and is of it selfe verie swete and delectable, for in his two and fiftith Homilie vppon Iohn, he againe wissheth all men to haue the Bookes of holpe Scripture in their houses, and diligentlve to peruse them throughte. In hys fourteenth Homilie, hee requireth greate diligence to be bestowed in searching of the Scriptures. And euerye where in the beginnings of hys Sermons: and likewise in the latter endes or perozations hee entreateth of the manifolde vse of the Scriptures: Vppon whych occasion hee estesones togeth, requyrez, enforceth: and pricketh forwarde all menne, that whensoever
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oportunitie shall serue, they woulde as well at home as abroad, conferre together of the doctrine of godlynesse: that they would as touching doubtfull places, both aske the opinion of others, and also now and then shew their owne iudgement: that they would draw this practise as a custome, and perpetually keepe it in vze. But what if yee shoulde haue hearde Chrysostome himselfe uttering his owne words: for let it be lawfull to me, I beseeche you, to vsurpe the selfesame words of this man, that Aeschines sometimes did of Demosthenes whome he enuied onely for desire of glorie. Albeit we haue this priuiledge after a sort graunted vnto vs, even to heare hym also, whylest the things whiche he moste sweetely pronounced in the chiefe Citie and seate of a most mightye Empire, we may reade in Authētical wyting published throughout the whole worlde: even in like sorte as the edictes and proclamations of kings and princes are out of one notable place heard a farre off, and take effect in all prouinces.

But least any man shoulde suppose, that the Græke writers and Doctours of the East Churches, whome otherwise some affirme (let them see with what iudgement and with what right they speake it) to disagree and erre in many things from the Latines and west Churches, were only and altogether of this minde: heare I beseech you, likewise the voyces of the Latine writers, as touching the selfe same cause. What accompt makest thou of Hierom, what of Augustine: Thou grauntest them, I am sure, to be of the number of the chiefe and principall Diuines. Then marke what Hierome hath noted vppon those wordes of the second Epistle to the Corinthians, the thirteenth Chapter. Laste of al my brethren, fare yee well, bee perfect, be of good comforte. It is to be noted (sayth he) that writing to the whole Church, he telleth them they oughte to be perfite: and that the

R. Itj.

Latic

Laitie ought one to exhort an other. Again vpon those words of Paule to the Colossians Cap. 3. Let the word of Christ dwel in you. Here it is shewed, that the Laitie ought to haue not onely sufficiently, but abundantly also, the worde of Christ dwelling in them, and that they ought to teache or admonishe one an other. But what? me thinketh thou bitest in thy lippe, and couertly mockest me, crying out against me, that there is not so much as one crumme of Hieroms meaning in those Commentaries. Go to, verily (if thou wilt) be it so. But what if we sette downe other things, whiche thou neuer darest to reiect as straunge or counterfaite, and yet haue the selfe same meaning, that the wordes going before haue? Heare what hee sayth, expounding the seconde Chapter of the Epistle to Titus: Lette the senses bee exercised, and the minde dailie fedde with diuine readings, and so shall our questions not become foolish. There is no man in a manner but knoweth the learned and long Epistle of Hierome written to Paulinus. In this is contayned a huge heape of most excellent reasons, prouoking to the study of the holy Scriptures: where are so digested and putte in order, that the whole Epistle seemeth not to be written to Paulinus alone, but generally also to all Christians. In consideration wherof, it came to passe also, that our auncestours nowe for certaine ages passe would haue the same as a most profitable instructiō, like as it is in very deed, to be prefixed & set before y^e holy Bible. And albeit in the same Epistle he somewhat sharply inueyeth against y^e impudency and rashnes of some men, which take vpon the to teach y^e Scriptures, before they haue learned the: & cōplayneth, that they (to wit y^e holy Scriptures) are of euery prating Gossip, dotting olde man, babling Sophister, & finally of all sortes of people too too vnreuerently handled and mangled: yet neuertheless

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thelesse intending to signify, that no manne of what state or condition soeuer oughte to be restrayned from the reading of them, he addeth immediatly after: That in them doe therefore appeare a certaine simplicitie and basenesse of wordes, to the intent the rude and rusticall people mighte the more easily bee instructed: and not only the learned, but also the vnlearned receiue profite euerye one according to their capacitie. And to learne verily it lyeth at mē vpon indifferently, to teach not so. But there is mozeouer in Hieroms iudgement, somewhat (peradventure) that the haters of holy Doctrine will moze maruaile at. In as muche as he doeth not onely couet to haue men to exercise themselves in reading the holy Bookes: But also he exhorteth, commaundeth, and behemently vrgeth, that Virgins, that matrones entangled with the cares of houshold matters, that widowes would giue themselves to the selfe same studies of holy scripture. For so he writeth to Demetriades, in his Epistle or booke *De Virginitate seruanda*.

This one thing O thou daughter of God,

And chiefly (loe) this one

I will thee tell, and ofte thee warne

The same to thinke vpon:

Namely, that thou occupy thy mind in the loue of holy reading: neither suffer the good ground of thy hart, to bee infected wyth the seede of Darnell and Tares: Leaste the goodman of the house beyng asleepe, which is Nous: that is to saye the minde alwayes cleauyng to God, the enemy come and sowe Cockle in it, &c. Againe he sayeth: Determine with thy selfe howe many houres thou oughtest to bestowe in learning the holye Scripture, howe muche time in reading, not to wearye thee, but to delighte and instructe thy soule. Straighte after there followe preceptes as touching handye labour, as of Spinning, Weauing, and so forth. Then

Then in the latter end of the same Epistle : Ioine (saith hee) the end to the beginning : neither am I content once to haue admonished thee : loue the holy Scriptures, and Wisedome will loue thee : loue hir, and shee will saue thee : honour hir, and shee will embrace thee. Furthermore, in *Epistola ad Celantiam matronam*, whiche is entituled Of the Institution of a good Huswife (for whether it bee Hieromis, as some thinke, or of Pautinus doying, as othersome will haue it, I neyther nowe dispute, neither doth it greatly skill, seeing it is agréede vppon among all menne, that it is bothe godly and learned, and also compiled in that age) we reade thus : Let thy chiefe and principall care bee, to knowe the lawe of God, by the whiche thou mayste (as it were) beholde the present examples of the saintes before thine eyes : Learne by the counsell thereof, what thou oughtest to doe, and what thou oughtest to leaue vndone. For, the greatest furtheraunce to righteousness that can be, is, to replenishe the harte and soule with the sweete testimonies of the Lord: and that which thou couetest to execute indeede, alwaies to ponder and meditate in thy minde. To the people yet rude, and not vsed to obedience, it is commaunded of the Lorde by Moses, that for a token of memorie, whereby they might remember the commaundementes of the Lorde, they shoulde throughout the skirtes of their garments, haue certaine ornamentes of purple and scarlet coloure indifferently meynete, that euen when they looked by chaunce hither and thither, they mighte still bee putte in minde of the heauenly commaundements. And straitwaies after a fewe words comming betwæne, hee sayth : Seeing thou keepest not nowe the preceptes of the Letter, but of the Spirite, thy mindefulnesse of the diuine commaundements, is spiritually to bee garnished: whereby thou haste not so often to recorde the precepts of the Lorde, as alwayes to thinke vppon them. Let the
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holy Scriptures therefore be euermore in thy handes, and ponder them continually in thy minde : thinke it not y-noughe for thee to keepe the commaundements of God in thy minde, and in thy deeds to forgette them. But for this cause learne to know that thou mayst do whatsoeuer thou haste learned to be done. **Againe, in the same place:** So farre forth be careful for thy house, as thou mayst notwithstanding bestow some tyme in caring for thy soule. Choose to thy selfe some fitte place somewhat reinoued from the noyse of thy family, wherevnto, as vnto a Ha-uen, as a man woulde saye oute of a huge tempeste of cares conuey thy selfe, and the waues of thy thoughtes that were rayled withoute, dispose thou within to tranquillitie and quietnesse. See thou bestowe there so much study in holy reading, so often and plentifull prayers, so firme and precise consideration of things to come, as that thou mayste easilye by this occasion make amendes for all the lettes of the residue of thy tyme. **Thus much hathe hēe there.** **Nowe let vs see what Hierome requi- reth of widowes in this behalfe, ad Saluinam de viduitate seruanda, hēe sayeth :** Bee alwayes occupied in reading the holy Scriptures, and vse so often and feruent pray-ers, that al the dartes of euill thoughts, wherewith youth is wonte to bee pierced thoroughe, maye with this shield bee beaten backe. **Likewise to Furia the widowe, hēe sayeth :** When thou goest to meate, remember, that by and by thou oughtest to praye, and euen forthwith also to reade. Oute of the holyc Scriptures haue a certaine number of verses fixed in thy mind : this taske perform thou to thy Lorde and mayster. Neither giue thy mem-bers to reſte, before thou haste filled the hamper of thy breaste with this ouſe. **And not contented with this dili- gence, he willeth widowes oftentimes to reade the com- mentaries of learned men, & to aske counsell of learned men.** After the holy Scriptures (sayeth he) reade the trea-

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tises of learned men, of those especiall ye, whose faythe is known, Thou hast neede to seeke gold in clay: with many precious stones, purchase one pearle. Stande vpright, as Jeremy sayth, in many wayes, that thou mayst come to that way that leadeth vnto peace. Transferrē the loue of collers & iewels and silken garments, to the knowlege of the holy Scriptures. Againe: Thou hast Exuperius of an approued age and Fayth, which may oftīmes enstruct thee with his godly admonitions. **He commendeth moreouer Furiaes sister, for hir exquisite knowlege in the holy Scriptures:** O that thou sawest, sayth he, thy sister, & mightest but heare face to face the sweete eloquence of hir sacred mouth, thou shouldest see in a litle body what wonderfull courage of minde there were. Thou shouldest heare the plentifull furniture of the olde and newe Testament to flame out of hir heart. **What a number of Epistles (furthermore) doeth the same Jerome wyte to diuerse virgins and matrones, and the same stuffed with manifolde doctrine of godlynesse, with sundry places of Scripture expounded and declared, and with many pretie knottes and questions dissolued and loosed:** He wyrteth to Læta, to Demetriades, to Saluina, to Furia, to Geruntia the widowe, to Celantia, to Mercella, to Principia the virgin, to Eustochium, to Paula, to Theodora, to Brisilla, to Castorina, to Nitia, to Asella, to Sunia, to Fretela, to Hedibidia, to Algasia, to Vrbica. **What maye be sayde of thys moreouer, that he dedicateth certaine of his workes, wherein he expoundeth many of the bookes of holy Scripture, to Paula, to Eustochium, and Marcel-la, and rendereth a reason of this his doing in his preface to Sophiony the Propheete:** And in all these to whō he writeth, he alwayes for the moste parte either prayseth, or accounteth prayse worthy, partly their loue and study of the holy Scriptures, partly their knowledge and vnderstandyng: or (whyche is leaste of all) to the intent.

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intent they myghte endeavour to bring to passe some-
 thyng worthy of commendation in perceyving the do-
 ctrine of religion, hee both beseecheth them by commaū-
 dyng, and commaundeth them by beseeching. In many
 other places besides, when occasion serueth, he handleth
 the selfesame cause. In the proeme of his thirde booke of
 Commentaries vpon the Epistle to the Ephesians, and
 euen incontinentlye in the enarration it selfe, againe in
 the tenth Chapter of Ecclesiastes, he saith: that al ought
 to get wisdom by dayly reading of the Scriptures, and
 to meditate without ceassing in the Lawe of the Lorde.
 In his exposition of the firste Chapter of the Epistle to
 Titus, he blameth them, whyche doe contemne those
 that are studious of holyc learning as vnprofitable and
 vaine. But that is very worthy the noting, and proper-
 ly to be vnderstanded of our times, whyche in the end of
 his Commentarie vpon Nahum the Prophete, he sayth,
 woulde come to passe, namely that aboute the comming
 of Christ to execute iudgement, the people euery where
 shoulde flocke together to learne the holyc Scriptures.
 Now then that y^e comming of Christ, is euen at hand, it
 is forsooth moze certaine and sure than that it is lawfull
 for any man to doubt.

Furthermoze frō Jerome disagreeth not. Au. the who *Augustine.*
 for the defence of sound doctrine against the treacheries
 of Heretickes, no man hath sustayned moze paineful la-
 bours. He therefore wryting to volusianus in his Epi-
 stle 3, auoucheth, that the Scriptures are to be redde not
 only of the learned, but also of the vnlearned, and euen
 of all sortes of men whatsoeuer. For why, it was proui-
 ded by God, that the holy Oracles should be written in
 a simple and playne kynde of speache: leaste anye
 manne should pretende, that hee vnderstoode nothing
 in them. The very phrased of speaking, saith he, wherein
 the holy Scripture is indited, albeit it be easie vnto al, yet

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are very fewe able to pierce into it : the thinges that are apparant, are as a familiar friend speaking without guile to the heart, as well of the learned as vnlearned. But those thinges whiche the holy Ghost wrappeth in misteries, neyther doeth hee lyfte vp with proude eloquence, anye otherwise than euen the drooping and vnlearned soule may be bold to approach, as a poore man to a ritch: but he inuiteth al men with his lowly maner of speeche : whome hee doth not onelye feede with manifest truth, but also exercise in secrete veritie: being of like nature in thinges easie, as he is in thinges hidden. But least the thinges that are open & plaine should breed contempt, the same again are hiddē, to the end they should be longed after, & being longed after, should after a sort be renued, & being renued, should sweetely be embraced. Hereby are bothe crabbed wits holsomly corrected, & small wits norished, & great wits delighted. That mind is an enemy to this doctrine, that either through error knoweth it not to be most holsome, or in being sicke, hateth to bee healed. Thus much in y place. It is thoght also, y some of y fathers did of a set purpose put forth certaine of their woorkes in a homely kind of stile, to y intent euery one euen among y common sorte, and vnlearned artificers (vnto whome notwithstanding the Latine tongue was at that time euery where familiar, howbeit somewhat corrupted) might the moze willingly peruse them ouer, and all both learned and vnlearned enioye in common togither the commodities of godly doctrine. As touching whych matter D. Erasmus Roterodamus, a mosse sharpe and seuerer Judge (if euer there were anye) of an other mans stile, in writing, hath discoursed at large in an Epistle whyche hee prefixed before the Commentaries of Arnobius vpon all the Psalmes. The same man, where hee sheweth his iudgement as touching sundrye booke of Saint Augustines, admonisheth, that there is a booke

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booke extant of the maners of the Catholike Church, compiled and written by Saint Augustine, in a wonderfull elegant stile: but in that whiche followeth as concerning the maners of the Mainchees, that y^e forme of speeche is debaced to the capacitie and vnderstanding of the vulgare people. Thou wouldest suppose, that it were not the same Autho^rs: but Charitie, whereby they acknowledge themselves with the Apostle to be debtors both to the learned and vnllearned, Rom. 1. & couet indifferently to prouide for all men alike, enforceth them to vse diuers and sundrye kindes of speaking. But that we may retourne to the iudgement of Saint Augustine as touching the reading of the holye Scriptures, he in the seconde booke, and. 38. Chapter of his Retractations, testifieth, that Laie men studious of the diuine Oracles had sent vnto him certaine writings, concerning the doctrine of Religion, and that he againe, as was meete and convenient had made aunswere vnto them: Vpon whiche occasion hee affirmeth, that his worke *De fide & operibus* tooke the beginning. And that in those dayes the Laitie was accustomed of their owne accorde to handle the holie Scriptures, that they had scarce anye neede of admonitions, this may be a prooue sufficient, that Augustine, like as Hierome also before hym, was often tymes euen of Virgins and women, not only louers of the holie Scriptures, but also expert in them, earnestly called vpon by letters to resolue them in certaine doubt^{es}: and that for their sakes, he one while declared hard and perplexed questions, whiche they didde putte forth: another while, did some other thing to prouoke and help forward the study of godlinesse. Heade hys Epistles to Paulina, Demetriades, Fabiola, Felicia, Prota, Iutiana, Edith, Florentina a mayde, and Maxima a widowe of Italy. In his seconde Booke *De anima & eius origine*, hee telleth of one Peter an olde Prieste that he learned mas-

nye things of a young man of the Aitie, and that hee reioyced exceedingly, and gaue hartly thanks vnto GOD therfore. Seeing then that by these and such like reasons S. Augustine witnesseth abundantly that the studie of holy Scripture was in his tyme verve common and familiar among men: and that the people of al sorts, sexes, and ages were able then godlye and expressely bothe to question and make aunswere as touching the affayres of religion: it should be superfluous, to enterlace in these our wytyngs, the exhortations to the same study, whiche are to be founde in his workes verve frequent and forceable. Merily out of one onely Sermon, which is entituled Of the study of Wisdome & meditation of Gods lawe, as out of one bed I will gather certaine floures, whereby euery manne maye easily coniecture what manner of posies of the same sorte are to be founde in the rest of hys Sermons. We haue yet, saith he, a good comfort in reding the holy Scripturs: bicause the reding of the holy Scripturs is no small foreknowlege of the diuine blessednesse. For in them, as in a certaine glasse, a man maye consider of himselfe, what hee is, or whether he goeth.

Continuall reading purifyeth all things, it causeth feare of hel fire, it stirreth vp the heart of the reader to long after heauenly ioyes. Hee that will alwayes be with GOD, ought often to pray and reade. For when we praye, wee talke with GOD: and when we read, GOD talketh with vs. The reading of the holy Scriptures bringeth with it a double commoditie, either for that it instructeth the vnderstanding of the soule, or bycause it leadeth a man from the vanities of the world to the loue of GOD: the labour bestowed in reading is commendable, & auayleth much to the clensing of the minde. For like as the flesh is nourished with carnal meates: so is the inner man nourished and fed with the diuine Oracles of GOD: as sayeth the Psalmist: How sweet are thy testimonies to my mouth
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oh Lord? yea they are sweeter than hony and the honye combe. But he is moſte bleſſed of all, that ſo readeth the holy ſcriptures, as he turneth them into practice. Hither- to hee. Soothly theſe words are well worthy to be writ- ten of the godly in golden letters, and to be painted in thoſe booke, whych they dayly beare about them: to the intente they maye oftentimes learne, exactly to weygh and conſider euery one of them.

Saint Ambroſe, whom whileſt he liued S. Auguſtine *Ambroſe.* moſt willingly hearde, and reuerenced with all dutiful- neſſe, in his Sermon 35, entituled, Of the faſting of the Lord in the deſert, and that man liueth not by bread on- ly: againe where he expoundeth Pſal. 118. in his Sermon 21. exhorteth al the faithfull to the diligent reading of the Scriptures: and in his booke of Offices, Chapter 22. hee ſayeth, That our wordes and communications oughte chiefly to bee framed of the Scriptures. We myghte mozeouer call to remembrance the notable ſayings of other famous men as touching this matter: but I feare me leaſt theſe which we haue noted already may ſeeme to be ouer manye and too tedious to the queyſie ſto- mackes of ſome. Howbeit I could doe no leſſe but out of thoſe moſt excellent authours deſcribe ſome things euen word for word: and that partly, to the intent we myght teſſifye to the world, that we with all faithfull ſincerity, and according to the iudgements of moſt holy men, doe handle this cauſe: partly to the ende we might ſtoppe the mouthes of ſome arrogant perſons, whiche as ſone as they perceyue a man to differ from them in opinion, do grinne by and by, exclaime without meaſure, and ac- cuſe him of hereſie: not conſidering in the meane time, that whileſt they condemne vs, they condemne likewiſe the moſt excellent and antientest diuines, whoſe voyces haue now bene heard.

But ſithence they haue thus defined & determined & were

were of all other in a maner as the cōmō scholēmasters and teachers, I meane Origen, Chrysostome, Hierome, Augustine, Ambrose: it cannot be doubtfull to no man, that all their Scholers in like maner maintained the selfe same opinion: and wheresoeuer they became, with incredible diligence commended it and set it forth. For, that a gentle and discretē Disciple shoulde vary and disagree from his faithfull Scholēmaster, professing the truth, is a thing verie rare, or at leaste verie vncōmely and vnciuill. And vndoubtedly their Epistles written to Laye menne of diuers nations, likewise vnto Virgins, matrones, widowes, in al prouinces where they dwelte, doe declare, that there were a great number, that applied themselves lustily to the reading of the holpe Scriptures. Certes Hierome writing to Sunia and Fretela, proueth, that in *Germany*, and euē among the people called Gēte, where they inhabited (the common opinion is, that the Gētes towarde the North possessed the bancke of the riuer *Fistula* and *suedeland*, with the *Marchesse* adioyning, wherein of the name of Gētes came the Gothes & the couetrey of *Gothlande* to bee so called to this daye) the study of the holy Scriptures, and likewise of the Grēke, and especiallve the Hebrewē tongues was at that time muche made of, and highly esteemed. Who would beleeue this (sayeth hē) that the barbarous tonged Gētes, shoulde seeke after the trueth of the Hebrewē: and that whilest the Greekes slepte, naye rather laboured to the contrarye, *Germany* woulde searche out the oracles of the holy Ghoste? O good God, what a Worlde was that, wherein the Laitie bothe men and women were founde euery where skilfull in Diuine matters: How sweetely didde such reason and conferre togither of the doctrine of the Lawe and the Gospell, and of all the dueties of godlinesse: Certes I beleeue, the godly in those dayes tried among themselues moste honeste maysteries, as familie

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family to be founde, in which there was not eyther the maister or mistresse, eyther the sonne or the daughter, or at leaste wise some one or other of the householde, that coulde not at appointed times reade certaine Chapters of the holy Bible, and indifferently wel expounde all the profitabest places in them.

The holy bookes were at that time counted for moste precious householde stufte: and every house was after a sorte (I say) not only a schole, but euen a Church also, adorne and beautified with the dayly exercises of reading the Scriptures, interpretations and prayers. Of whiche houses it is certaine that the Apostle ment, when to the Romaynes the sixteenth he saluted the Church which was in the house of Prisca and Aquila, and when as writing to Philemon, he wisheth well to the whole Church that remayned in his house. But what thinkest thou woulde those holpe fathers saye, if it were so that they might now live again? They gently & friendly admonishe, they severely commaunded, one while publicly to all, another while priuately to every one, that they shoulde themselves with all care and enforcements fashion and conforme their mindes by the reading of the holy Scriptures: and this did they at that time, wherein the Common weales were on every side afflicted with warres and tumultes, wherein the Churches were with the stormes of Heresies and Schismes utterly in a manner ouerwhelmed and torne in sunder, wherein was a horrible and lamentable confusion almoste of all humaine affaires, wherein men were constrained to paye verpe deare for their bookes written in parchments: and yet notwithstanding they had innumerable hearers of every sort, age, and sexe, which gently toke in good parte their godly admonitions, and most willingly obeyed the same. But now, when as all things are indifferently quiet both at home and abroade, and we inioye, if no conti-

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to be read.*

nual rest, yet at y least a releasement of many troubles, when the copies of the holy Bookes (by reason of y newe art of Printing found out by the prouidence of God) are in all partes of the worlde sold for little, eyther howe many prouinces may we see, in which neyther Bysshop, nor doctour, nor Pastor, nor elder, nor yet any other maketh any mention at all of buylding & perusing at home of the bookes of the holy Byble? Nay rather (whyche is farre more bitter, and shamefull to be spoken, as that whyche tendeth to the vnspeakeable reproche of Gods glorie and of the true and Catholike Church) there are founde in some places Prelates of Churches, whiche with gricuous threathings and penalties doe vtterly forbidde the people to reade them or once to meddle with them. Yea and we haue tryed by experience, that some good men haue bene sore punished of suche, for that they had begonne to reade (how little soeuer it were) at home in their houses. And (whyche thou mayste more maruell at) when the wicked rage of some cursed persons coulde not with thys crueltie be satisfied, they tooke delighte moreouer to bring to passe, that the like outrage shoulde be shewed euen to the harmlesse bookes themselves. For euen in our time the holy Bibles haue in some places openly, and by publike officers bene cursed to the fire, and consumed to ashes. As who shoulde say, there were come vnto vs againe from Hell Ichioachim and his rablement of flatterers, presuming to burn the Sermons, whiche Baruch receyued (from the mouth of Ieremye: Ieremie. 36, As though there were come againe the tyrant Antiochus, whose men of war tare the volumes of the lawe in peeces, and set them on fire, intending by that meanes to gratifye their maister, whome they knewe to be fullye minded vtterly to roote out all the Jewish religion: 1. Machab. 1. And as though there were come againe Dioclesian, who for the hatred he bare vnto

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to Christ and to the Christians, as witnesseth Eusebius in his booke 8. Chap. 2. of the Ecclesiasticall Historie, delivered al the bookes of the Prophetes and Apostles (not sparing so much as one of them) to the fire to be burned. How long O Lord shal theie abuse thy patience: Seest thou so many and so greate iniuries to be done vnto thy name, and yet deferrest thou to take vengeance: To thee oh GOD, to thee that art Lord of al reuengements, we leaue vengeance: thou, when thou seest thy time, wilt repaie. But how am I fallen into this sincke, which the y more it is stirred, the more foule and pestilent sauiours it breatheth forth: Truly this dolefull mention as touching the burning of Bibles is slipped from mee against my will: but yet it is very true, and the vnworthynesse of the thing enforced me vnto it. But where there be none, as I began to say, to stir by the people to the reading of y scriptures, there must all of necessitie sticke in darkenesse, and that more grosse and palpable than was the darkenesse of Egypt: and (as those that are attached with the disease called the Lethargie) alwayes sleepe till they snort againe in the selfe same mischise: and finally without all hope of recouerie, die and be buried in a miserable ignorance of all heauenly and spiritual things.

Verily whilest I behold more neerely y great slouth- *The neglect-
fulnesse & negligence of our Countrymen in this behalf, ring of the
I feele my selfe forthwith to be so disquieted, that I had Scriptures, of
much liuer to weepe, than to saye any thing at al. Let y this time, if it
men of our time, yea let a number of proude & ouer mas be compared
sterly Prelates, (as they cal them) y fatte engrossers of with the dili-
Churches, be ashamed, be ashamed I saye, to see, that in gence of the
reading of y scriptures, & in debating of Christiā religio, auntient peo-
pore seely maydens, & women, of y auntient age, where ple, is verie
in the famous doctors a little before named, lined, should shamefull and
far away surmount & excell them without al coparision. ignominious.*

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Of these (maydens and matrones) some led their liues in the furthest partes of all Europe toward the North, and yet with no smal charge and peril, they sent messengers ouer Sea and lande, some to Jerome into *Asia*, others some to saint Augustine into *Africa*, others (to be short) into other places, and all to this ende and purpose, that they mighte haue certaine darke and obscure places of the Scriptures more clearely opened and expounded vnto them. Who, I beseech you, would not willingly embrace these godly heartes, so greatly inflamed with desire of perceyuing the truth: And yet in these our dayes there is founde euerye where and in all sortes of men so great slouthfulnesse, dulnesse, ignorance, barbarousnesse (I knowe not well what tearme apte ynough I shoulde vse) that no man will eyther come or sende to the schole open in the nexte towne by, no man will repayre to the Church standing harde before his doores, and alwayes open for all men to come vnto, no man wil resort to his neyghbours house thonghe neuer so neare vnto hym, of purpose to require anye thing to be declared vnto hym out of the scriptures: yea they oftentimes come togither vnder one and the selfesame roofe, they eate dayly at one common table, and yet are they so estraunged as it were with a certaine lothsomnesse and fulnesse of stomacke, that one is ashamed to aske and learne any thing of another.

Merily I can scarcely beleue that our auncestoures, in whome there was so feruente a desire of vnderstanding y^e holy scriptures, if they should but see the maners that now we are vsed, ioyned with so great contempte of GODS worde, I can hardlye I saye beleue, that they would account vs for their posteritie, or take vs in anye wise for Christians. So farre forth are we all for the most part degenerated and gone out of kinde from that godly sinceritie of our elders.

Neither

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Neither truely had Lay men and women, onely a colde and slender taste of Gods holy mysteries : but a number of them went forwarde with so greate zeale and enforcement of minde in searching the holy Scriptures, that by little and little they attayned to suche ripenesse, that they became not onely excellently well learned themselves, but also were able to teach and instruct others. By profiting in the holy Scriptures, by prophesie, that is to saye, by a learned and reuerende interpretation, God will haue his Church, as by a certaine marke and peculiar token, to be discerned and discerned from the assemblies of the wicked: wherefore to this marke did all the godly bothe in times past ayne, and now oughte all to leuell, to the intente they may not onely become wise & prouident for themselves, but also for others, by admonishing, I say, by teaching, and by what meanes soeuer they can besides. Moses, when it was tolde him Num. 11. that Heldad and Medad did prophesie, or preache the worde of God in their tentes, and some looked that he woulde haue forbidden them: hee was so farre off from forbidding them that excellent office, that hee rather wyth feruent desires sayde: Woulde God that all the Lordes people were Prophets, and that the Lorde woulde gyue hys Spirite vnto them. Paule the Apostle 1. Corinth. 14. in saying, That all maye prophesie one by one: gyueth to vnderstande, that there were in olde time a greate number, and that at all tymes there should be some in the Church, whiche by the benefite of the holye Ghoste shoulde be adozned with gret grace and dexteritie in teaching: and for that their giftes shoulde not vanish away without fruite, but rather be encreased thozoughe exercise, that there should a place to teach not vntwillingly bee graunted vnto them, so that nothing were done confusedly, or vnauidedly, but all directed to the edifying of

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the Church. Whosoever therefore were from that time
 forward, but nantelye enlightened with the gistes of
 the holye Ghoste, leaste they shoulde alwayes like
 children craule vppon the grounde, and neuer declare
 themselves to haue consideration of Gods benefites,
 cheerefully and couragiouslye applyed their wittes to
 teache and instructe others. For therevnto it is, that
 Saint Chrysostome laboureth to moue his hearers, in
 his seauenth Homilie vppon Genesis, whilest hee wil-
 leth them al to be of good courage, and to pzeare them-
 selues to the painefull trauailes of teaching. I wouldo
 haue you (sayth he) yea and I beseeche you all to be in
 the nūber of teachers, and not only to be hearers of our
 sayinges, but also to minister our doctrine vnto others,
 and to seke after those that stray, that they may retorne
 into the waye of truth: and as Paule saith 1. Thess. 5.
 Exhorte yee one an other, and edifye one an other, and
 with feare and trembling, worke oute youre owne sal-
 uation. So it will come to passe, that G O D shal encrease
 our number, and you shall more plenteouslye bee enri-
 ched with his grace, hauing greate care and considerati-
 on of youre members. For in deede G O D woulde not
 haue a Christian man to be contēted only with himself:
 but that hee shoulde also edify others, and that, as well
 by doctrine, as also by his life and conuersation. So
 saith hee. It is euident therefore, that whilest the hea-
 rers were oftentimes pricked forward after this man-
 ner, some of the Laitie, what by hearing, reading, and
 friendelye conferring one with an other, aspired to
 that degree of Learning and Trudition, that they
 were able, as well publikely as priuately, wisely to
 entreate as touchyng the affayres of Religion
 For verily to some of them it was permitted in Coun-
 cels lawfully called, and before the whole assemblie
 of Bysoppes, to dispute with the aduersaries: other
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some were not onely admitted to teache the people in the Church, but also verie gently invited by the Bishoppes themselves. And a greatesorte of them (no doubt) spedde very well, and deserved no small commendation for their godlye diligence. And as touching Disputations, that this was founde true in the Nicene Synode, Nicephorus Callistus declareth verie plainely in the eighte Booke, and fourteenth Chapter of hys Ecclesiasticall Historie. There are besides two notable examples sette forth in the Tripartite Historie, the seconde Booke and thirde Chapter, the one oute of *Socrates Constantinopolitanus*, of a certaine young manne: the other oute of *Sozomenus*, of an olde man: oute of them bothe it is declared, that by means of the Laitie studious of the holpe Scriptures, and modestly propounding certaine things, the pride & subtiltie of the Logicians & Philosophers was wonderfully detected and beaten downe. Albeit we cannot dissemble, that they broughte more to passe by the excellencie of their faith and prayers, than by the helpe and furtherrance of Learning: in so muche, that all theyr doings may seeme rather to be (after a sorte) miraculous, than to procede of any knowlege.

Furthermore, as touching Laie men that haue taughte publicly in y^e Church, there are extant in Eusebius, *ful of the holy book 6. Chap. 15.* the words of Alexander Bishop of *Jerusalem*, out of a certaine Epistle written to Demetrius *times past* Bishop of *Alexandria*. I maruell (saith he) that in your taughte in letters you wil seme to affirme, that it was neuer heard *Churches, and* or done, that Laie men shoulde dispute, and expound *were chosen to* the Scriptures in the Church when the Bishops were *the gouerne-* present: when as this custome was commonly receiued, *ment of the* that if there were found any in any place that could in *game.* struct the brethren in the Church, & confort the people, *thei wer* alwaies entreated of holy Bishops to handle the Scriptures.

So was Euelpius inuited of oure brother Neon among them of *Larandra*, and so was Paulinus of *Celsus* at *Iconiū*, and Theodorus of *Articus* at *Synada*. And there is no doubt, but that many other also in other places, if any there were, that coulde conueniently fulfill the worke of God in word and doctrine: were to the selfe same end inuited of holy Byshoppes. Hitherto Alexander of *Ierusalem*. And that the same thing was euerie where drawn into a custome, the councell holden in the time of S. Augustine at *Carthage*, doeth not obscurely proue. For thus we reade it enacted in the saide Councell: A Laie man in the presence of Clearkes, excepte they require him therevnto, shall not presume to teache. And this they did, not for that they accompted it vnlawfull for Laie men to teache: but forsomuch as a number of them were learned, and alwaies fit and ready to teach, they meant to prouide: Firste, that no manne shoulde vnadvisedly, when and where he listed, and wythoute hauing regard of dutie to the Bishops or Clarks, yea, and peradventure contrary to their mindes inuegled by Heretikes, take vpon him to teach or preache: Secondly, that the Clarks should vnderstand themselves to be twitched (as it were) by the eare, & conertly admonished of their duties, to the intent they might labour afterward better to execute y^e which became them to doe, I mean y^e office of preaching, and not willingly pass it ouer vnto others: Lastly, there was good hope, that by suche an occasion the learned of the Laitie might be moued, to addite themselves (sooner than otherwise they woulde haue done) wholly to the ministry of the Church. And therefore also after that decrea the godly Byshoppes wente forwarde (as befoze) to exhorthe the Laitie to a perpetuall studie of the holys Scriptures: and as ofte as the case so requyred, called them forth publikely to teache. And that they

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they did so muche the more iustely and willingly, by howe muche the more they considered it was necessary, that there shoulde be chosen from among the learned Laitie (like as Tertullian sheweth in his Booke Of exhortation to Chastitie) suche as mighte be substituted in the place of the ministers of the Church deceased. Certes if it had not bin lawfull, to choose some out of the Laitie to the Ecclesiasticall gouernemente, the Church shoulde neuer haue seene the moste excellent Byschoppes, Nectarius at *Constantinople*, nor Ambrose at *Millayne*: of whome the one supplied the Pretorship of the Citie, if we may credite Rufinus in his Ecclesiasticall Historie Booke. 11. Chap. 21: the other was President of *Millayne*, and of all the Countrey adioining, as Theodoritus reporteth in his fourth Booke, and sixte Chapter: and (which is not a little to be maruailed at) the one baptized but a fewe dayes before, thys other still conuersaunte among the Catechistes, that is, such as were newly instructed in the principles of religion. For soothly so long were the Churches euery where beyre well provided for, as menne of all sortes and degrees, gaue themselves diligently to the reading and vnderstanding of the worde of God. Whosoever hadde nowe openly exhibited any notable specialtie as wel of their godlinesse of life, as also of their doctrine and learning, those by the voyces and free consents of the godlye, were aduaunced (as yee woulde saye) by degrees to the dignitie of a Deacon, of a Priest, of a Pastor, or finally of a Byschoppe. Neyther was it any strange matter at that time, that Churches shoulde be administred of those that soughte by some honest arte or trade to gette wherewith to sustaine their familie, if at the leaste they were any thing well exercised in the knowledge of holpe Scripture. For why? the Diuine Scripture teacheth, yea, and the Ecclesiasticall

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Histories

Histories and Canons doe proue, that euen he also
 whyche is alreadye placed in the gouernement of the
 Church, maye withoute reproche exercise some crafte
 whereby hee maye nourish both himselfe, and so manye
 as appertaine vnto him. The Apostle Paule reporteth
 of himselfe, that since the time he beganne to preache
 the Gospell, oftentimes laboured with his own hands
 to gette thynges necessary for his liuing: 2. Cozinth. 11
 1. Thess. 2. 2. Thess. 3. Actes. 20. And there is mention
 made Actes eightene of Aquila: a man excellentlye
 well sene in the holye Scriptures, and by whose direc-
 tion the greate learned man Apollo was muche fur-
 thered in the waye of saluation, the same Aquila in
 the meane time vsing the crafte of Tente making to
 gette his liuing by. There is commended Coloss. 4. the
 minister of the Gospell, and Physition Luke, like as al-
 so by the same arte of Physicke no fewe Bishoppes are
 read to haue prouided for themselves, as Basyll By-
 shoppe of *Ancyra*, Eusebius of *Alexandria*, Boazanes
 of *Persia*, Theodotus of *Laodicea*, Cyrus of *Alexandria*,
 Basill the Create. As for Spiridion Bysshoppe of *Trim-
 mythus* in *Cyprus*, the Authoz of the Tripartite Historie
 firste Booke and tenth Chapter, auoucheth, that hee
 was giuen to the tillage of Lande, and keeping of Cat-
 tell. And we reade Distinct. 91. in the Canons of Pela-
 gius, and of the Councelles of *Carthage* and *Constance*,
 that vnto ministers of Churches, taking ouer small
 stipendes or wages, Husbandrye is commended,
 as moste fruitefull and conueniente for liberall na-
 tures.

And looke howe necessarye and expediente it was for
 the Laitie, to apply diligently the reading of the Scrip-
 tures, to the intente that Churches (as is saide before)
 might by their aide be preserved and increased: euen so
 requisite also was, is, and euermore shall bee the selfe
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same study to the adorning of Common weales, to the enlarging of Empires and Dominions, or certaintlye to the winning and adioyning of those peoples to the Christian Woꝛlde, that do nowe, for the hatred they beare to Religion, neuer cease to afflicte oure bythzen with warres, murthers, inuasions, and other infinite calamities.

Some manne peradventure wyll maruaile, and smile to hymselfe, to heare thys: But to be certaine and true that I saye, it shall by and by very playnely appeare. Hearken howe and by what meanes it came oftener than once to passe in times past: and thereby learne, that the same maye nowe also in like maner come in vze. Whereas Bishops and Preachers coulde neuer at anye time safely trauaile to barbarous Nations and Countries a farre off, there freely to preache the Gospell of Iesus Christ: some one notwithstanding of the common sorte, getting his liuing by his handy labour, or some Souldior, or Whistion, or Merchaunt or Chapman, beeyng ledde away captiue, or happily by chaunce or some other occasion, hath bin conueyed and carryed thither. Some suche man therefore is this, forsomuche as he hadde before at home perfectly learned the holy Scriptures, and therewithall coulde very readily speake to the rude and ignozant, attempted to open the principles of Christian Religion, firste to a fewe, afterwarde to moe, according as occasion serued: and at the length with a wonderfull spirite, grace, and beheimentie proceeded so far forth in doyng the same, that in the ende he moued a number of his hearers, with folded armes (as they saye) to embrace oure Religion. And thus cometh it to passe sometimes, that whome neyther the care and vigilancie of Bishoppes, nor the power of Kings and Princes, nor anye force,

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puissance or subtilty whatsoeuer, could possiblye winne or reclayme to oure parties; a little knowledge of the worde of God appearing euidentlye in some one seely soule of the Laitie, hath drawn to oure sides, and ioyned vnto vs, wth an indissoluble bande of friendshippe and amitie.

As touching whiche pointe, I haue thoughte good to adde a famous example oute of Rufinus written in the tenth Booke and ninth Chapter of hys Ecclesiasticall Historie, and likewise oute of Theodoretus hys firste Booke, and twow and twentieth Chapter. Frumentius a childe beeng trayned vppe in the knowlege of good letters, and also in the doctrine of godlinesse, accompanied Meropius a Tyrian Philosopher into *India*, where hee beeyng taken was dryuen into a miserable state and condition. But afterwarde by some meanes winnyng fauoure and credite, hee was broughte vnto the Courte, and there beeyng verye well liked for the doying of manye thinges, hee had a principall charge of gouernmēt committed vnto hym. Soone after hauyng gotten oportunitie, hee adioyned to hymselfe certaine Merchants of *Rome*, by the help of whom he beganne there to gather companies together, after the maner of Christians, and with greate courage and sinceritie of mind to preach the Gospell vnto them. To bee shorte, throughe his long and continuall exhortations, hee broughte to passe, that the inhabitantes of all that Countrey were instructed in the misteries of oure Religion, and professed with greate reuerence Iesus Christe to be their only fauour. In the Chapters next & immediately folowing in the same writers, we reade, That a certaine seely Christian woman, whilest being captiue among the Iberians (they are people neare vnto *Pontus*, toward the *Porte* and the sea *Euxinus*) shee was grievouslye tormented with the continuall lothsomnesse of the

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the prison, labouring with hartie prayers vnto God and fastings, became shortly after very famous through hyr wonderful and very Apostolicall vertues. Especially she was renoumed for the power of working signes & wonders: and besides shee taught the chiefe pointes of Christian religion with so great a grace and dexteritie, that al might well wonder at it in that sexe, but none follow it or come neare vnto it. Nowe as shee excelled in bothe kindes, so shee preuayled in shorte space so far forth, by hir singular diligence and fidelitie, that she brought the king, the Queene, and all their subiectes, to the knowledge of the true God, & of our sauour I E S V S C H R I S T. Moreouer shee caused temples to bee builded, wherein the people mighte religously meete together: and procured ambassadours to be sente to the Romaine Emperour that godlye Constantine, to require of him teachers (such as shoulde be meete to forward so holy a worke.) The Emperour hauing receyued this message, was raiished with no lesse ioye and gladnesse, then if he had gotten by hys owne pollicye and puissance, some new kingdomes and vnkowne prouinces to be adioyned to the Romaine state: and therewithal picking out many chosen men for that purpose, excelling both in sinceritie of life and doctrine, he commaunded them with all speede to hasten thither.

Furthermore Nicephorus Callistus writeth in the eight booke and fife and thirtith Chapter of his Ecclesiasticall Historie, that by one Gregory, whom after manye iniuries, and sundrye tormentes, Tiridates king of the *Armenians* hadde kepte by the space of fourteene yeares together in a deepe and filthy dungeon, al *Armenia* was happily drawen to forsake Idolatrie, and to worship the one and eternall G O D in the Faith of I E S V S C H R I S T. And in the 33. Chapter he pronounceth generally, that the warres which the Romaines helde wyth

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the Barbarians, especially vnder the Empire of *Gallienus*, and thenceforth, gaue oftentimes occasion wherby Christian religion was spread abroade farre and neare: when as the prisoners, which the Barbarians toke of the *Romaynes* and caried home to theyr houses, became afterwarde vnto them faithfull teachers of wholesome doctrine of Christ.

IOHN Zonaras a Greeke wyter recozdeeth, that at what tyme the Bulgarians warred continually without ceassing againste the Constantinopolitans, it fortuneth that they toke a certaine noble Damosell: whych being eftsones brought to Constantinople, profited beyond all mens expectation in good learning, and in the doctrine of our religion. But when as afterwarde truce or peace being concluded on both sides, this sayde Damosell was returned home againe into hir Countrey, she perswaded the king of Bulgarians, whose sister shee was (although our men knew not so much) to submitte himselfe with all his people to CHRIST the LORD. This came to passe about the yeare after our saluation purchased by Christ 866, what time the soueraigntie of Constantinople was in the handes of Michael the sonne of Theophilus.

I hadde almoste ouerskiped, that whych *Cassiodorus* booke tenn Chapter eight of his Tripartite Historie, and *Nicephorus Callistus* in his booke fourteenth and Chapter eightene, haue lefte in writing: namely that whilest *Isdegardis* raigned among the Persians, there were sente ambassades, for diuerse causes, oftner than at anye tyme before, from the *Romaines* to the Persians, and againe from the Persians to the *Romaynes*. Nowe whilest there wente often thither from the *Romaynes* men learned, and very zealous of Christian religion, vnto whom also was twice adioyned *Maruthas* bishop of *Mesopotamia*, it was broughte to passe by theyr modesty;

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modesty, vertue, holynesse, and vehement exhortations, that no small number of the Persians began to reuerence our religion, and by little and little wholly to embrace it: wherupon afterward it was permitted to the beleeuers to appoint Churches or congregations, & to dedicate for euer Temples vnto Christ. You see therefore, by what means those foraine countries, contrary to all mens expectation, were set at quiet with our men: & through the seeds of Christian doctrine sown among barbarous people, how happily our religion grewe vp: & in processe of time brought forth most ioyfull fruites. But the matter coulde neuer haue come to that passe, if in those captiue Laie men, in Fruinentius (I saye) the ladde, in the poore seely woman, in the miserable and desolute Gregory, in the noble Virgin, in the Merchants traueilling through all quarters for traffike, in the Ambassadors notable for their godly knowlege, & in others of like estate & condition, there had not bin, before they were transported into those Countries, a meane vnderstanding of Gods holpe misteries, & therewithall also a certaine wonderful dexterity in expressing the sense & meaning of their minds, where throughe wilde and barbarous natures mought haue bin meeked, mollified, and turned. There was no Christian in those dayes, but was fully perswaded of this, that he had manfully to labour for his owne parte to prouide (so much as in him lay) y^e the bounds of Christian religion might bee extēded & stretched forth to Gods glory. And it was y^e cōmon opinion of all mē, that by the simple exposition of the principles of Christian doctrine, by Faith, Lowlinesse, Modesty, by the duties of Loue & Charitie a man might more preuaile with the barbarous people, than by any other meanes beside, whatsoeuer. And truely so it is indeede. Long, fierce and bloody warres haue Christian Princes foughten in our and in oure fathers remembrance wyth the cruell Turkes, vnto vs.

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often inuasions haue they made one into anothers borders, horrible slaughters haue they committed on bothe sides, they haue gotten perforce, they haue troden vnder fote, they haue destroyed all that euer is : But who euer heard, that anye Turke was so farre forth moued with these things, that hee so muche as once thought to forsake his error, and to embrace our religion : Agayne: what honour, or what glory hath redounded vnto God out of these mortall and bloudie battels : Where on the other side if so be we by entreating modestly & wisely of the dignity & certaintie of our religiō, should giue the to vnderstand, y we sought neither for theyr goods, nor their Castels, nor their Cities, but y health & safetie of their soules: I suppose that we should sooner this way come to a glorious victorie, and such as would be acceptable eue to those that were overcome, than if we shoulde perpetuallie strine with them by the doubtfull dint of sword. It falleth not out alwayes well on our sides, when wee indeauor to driue away force perforce, craft with craft, and (as it is sayde in the prouerbe) one nayle with another. It behoueth a wise man first to trye all things, before hee fall to the hazard of battel. But especially, when the case concerneth the affayres of religion, or the saluation of soules, then of necessitie must swordes giue place to doctrine, rage to reason, crueltie to humanity, warres to peace.

In the Counsell holden at *Vienna*, a Citie of *Gallia Narbonensis*, in the yeare 1310. it was ordeyned, that in al y noblest vniuersities of *Europe*, there should be maintained professors of the *Arabicke* tong, whyche tongue it is certaine that the *Turkes* doe vse in their Ceremonies : and this cannot I construe to be done for anye other cause or consideration, than that our Countreymen mighte be prouided and instructed aforehande to communion and treatate at one time or other with the *Turkes*, especially

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especially in the cause of religion. But it belongeth not to this place, to search ouer busily, how the Turkes, being the sworn enemies of our religion, maye be reduced to a better minde, and conioyned with vs in rites and doctrine. It shal be good rather to speake vnto those that do proudly challendge to themselues the surname of Christians: and yet in the meane time of nothing are lesse carefull all theyr life long, than of the knowledge of CHRIST out of the holy Scriptures. Gladly therefore woulde I learne of you, what mindes ye would be off, what aduice ye woulde take, if at anye time being helde Captiue vnder the yoke of the Turkes, ye should be driuen to such a straight, as that ye should be suffred neyther to haue any booke, nor yet to heare any Christian preachers: Truly I praye vnto GOD, that hee woulde vouchsafe to withholde so great a mischief from the neckes of all Christians: neuerthelesse seeing there is none of vs all, that oughte to stande in feare of the same, or not muche vnlike misfortune & distresse: there is good cause why enery man should at the least in thoughte consider and deuise with himselfe, what he woulde doe, if at any time he were in that estate. Thou therefore being driuen into miserable bondage, and perchance fast fettered in prons, if thou shouldest heare dayly villanous opprobries vomited out against thy sacred name of CHRIST: if thou shouldest heare al the parts of our religion to be shamefullie intreated and misused wyth tauntes and mockes: if sundry arguments should dayly be objected to carry thee away from godly sinceritie: if thou shouldest continually be compelled to see, heare, and doe those things that are altogether vnmeet for Christians, that is to say, for Godly & vertuous minds: tell me, I pray thee, how and by what meanes wouldest thou then confirme and establishe thy hearte in Faith, how and by what meanes wouldest thou be comforted

in the middelt of so many temptations, that from thy childehode neuer learnedst anye thing at all out of the Bookes of the Prophets and Apostles, that mighte helpe thee therevnto: I am iure and certayne, whosoever will weigh and consider these things uprightly (as is mete) he shall be enforced to confesse, that in verie deede there is nothing more miserable, than a Christian man, oppressed and consumed (in a manner) wyth suche anguishes both of body and mind, and all bycause he is vtterly destitute of all solace and comfort of Gods word. For as muche therefore as it is verie playne and euident, that the diligence of Laie men in learning the holye Scriptures, is verie requisite and necessarie as well to the conseruation of the succession of ministers in Churches, as also most profitable and commodious to the adorning of Common Weales, and to the amplifying or rather pacifying of Kingdomes and Empires. Let all both Kings and Prelates not withoute good cause in a common Councell, determine and declare, that all Christians withoute exception, of what estate or condition soeuer they be, ought so long time to be instructed in the holy Scriptures, as they maye attayne at the least some indifferent knowledge of the articles of our Religion, and become able (after a sorte) to declare the same vnto others.

The very consideration of the times present, doth require, that all should applye themselves to the studie of the holye scriptures.

And would to God that all good men, and especially those that are in authoritie aboue the rest, would sufficiently consider how necessarie it were for them, oftentimes to consult and deliberate about this matter. No man is ignorant, how in certaine ages past, Churches were possessed of vnlarned ideotes, and of me without all religion, such (for the most parte) as haue lepped out of Kings and Bishops Courtes, Pantries, Buttries, wastling places, banquetting houses, nurseries, by whose meanes the pure doctrine of the Gospell, yea all the

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the whole order of preaching, hath bin utterly banished out of holy assemblies: neyther did they busie themselves about any thing else, saue the stincking traditiōs of men, and a number of colde ceremonies: whereof in some there was a great deale moze superstition, I had almost said sacrilege, than was in times past in the fond obseruatiōs of y^e heathen. And as for the Scholes themselves, what should a mā haue found in them, but vgly rudenesse, holding the highest roome together with vsauery, and yet subtill sophistrie: Againe, the Romaine Empire hath with shame yⁿough for y^e space of these 4. C. yeares, bin thrust out of ioynt, shake, & torne in sunder, and y^e partly by the Turkes, who taking occasiō by our sinnes, haue purloined frō vs now these prouinces, nowe those, partly by Christian Princes themselves, through whose vnquenchable discordes, the sinewes of y^e Christian cōmon weale, haue bin cut asunder, and the whole strength therof utterly wasted and consumed, to speake nothing in the meane time of a million of mischiefes broughte into *Europe* by the ambition & pride of certain Bishops. To be short, such hath of lōg time bin y^e state of things amōg Christians, as we reade to haue bin amōg the Iewes, when they were oppressed with y^e hard yoke of Ieroboam, Achah, Manasses, the Kings of *Babylon*, and such like: for whyeouer & besides most cruell warres, innumerable slaughters, & common calamities, not to be named, the sincere worship of the true GOD, hath bin quite and cleane abolished, superstitiōs haue bozne the greatest sway, faithfull teachers haue bin slayne, or thrust out of their places, finally, the very Bookes of holy Scripture themselves haue bin utterly lost: and rare in very dēde was that man to be founde, that thoughte anye better of Religion, than did godlesse Diagoras. For soothly so it is, when it pleaseth GOD to punishe barbarous and faithlesse men,

he strippeth them starke naked (as a man would saye) and deprieth them of all power: But when he determineth to punish his own those people, whether they be of the Jewes or Gentiles, he bereaueth them of the noble and pretious treasure of his worde: whyche being once taken away, it cannot be chosen, but that infinite daungers must straight and immediately follow after. Nowe therefore if we cannot be contente to haue our Churches reformed and rightlpe ordered, if we couet to haue our scholes brought into a good frame, if we wishe with our heartes to see all the partes of our Common weale to flourish and recover their former beautie, if wee long vnfeynedly to haue those kings and peoples reconciled and vnitte vnto vs that are hitherto seuered from: in the cause of Religion: if wee desire to haue a certaine happy worlde, so farre forth (I meane) as appertayneth to the aboundance of spirituall benefites, such a one perhaps as happened for a while vnder Salomon, Josias, Ezechias, Ezra, &c. then the presentest helpe and furtherance to the perperformaunce of all these things wil be euen this, namely, if we apply our studies and cares to the continual reading and searching of the holy Scriptures. And we see verily, God be thanked, plentiful matter and manifold furniture, enery where prouided & prepared for this purpose: there want not helpes & sundry commodities, again, there are set vp in all places pillars & beacons, to shew vs the right way, wherein if we haue lust to walke, we shall not hardly come to the wished marke.

The volumes of the holy Scriptures, are none otherwise than they were in tymes past vnder kyng Josias, 2. King. 22. or vnder Duke Ezra, Nehemias 8. deliuered agayne out of the dungion of darkenesse: yea and God thrusteth and driueth forth into all places notable teachers, whyche doe faithfully and sincerely

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cerely interprete his word: the brightnesse whereof so farre forth nowe euerie where shyneth and glistereth, that no mortall creature can bring for excuse, that hee hath not seene (at y least) some sparkes or beames thereof. Where these therefore and suche like foundations are once layde, where aydes and helps of inke sortes than one doe voluntarily offer themselves: what cause is there, why we shoulde not make accounte of far better things? Certaine it is, that if we being at any time to deale in this matter, with good agreement of minds, and with oure forces and strengthes ioyned together, GOD also for his parte, will ayde and assiste vs more than we can aske or desire.

But beholde, whilst we suppose our discourse to haue some weight in it, and are in good hope to accomplishe something to GODS glory: sodenly and at aduventure certaine (as they seeme) pleasaunt and mery concepted felowes, come me forth, and (not without floutes and scoffes) laugh vs to scoyne, and clappe their handes at vs, yea and with one only reason as with the pulke of a moste forceable Ram, or rather as with the vndermining of a trenche in the grotinde, take vpon them to throwe downe and subuert, whatsoeuer hath of vs hitherto bene buylded vp. Out vpon thee, saye they, wyth thy Bybles. Thinkest thou that all are called to be diuines? As for vs, we are neither prelates nor Bishops, we are neyther pastours, Priests, nor Deacons: and (to saye the truth) neyther is it needefull, nor yet possible, that all shoulde be suche: what dost thou tel vs therfore of these things, which are lay men? To those that haue bowed themselves to the seruice of the Church, sing thou this song: vnto whom we graunte that this burthen doth belong, namely that they shoulde perpetually be occupied about inward and spirituall affayres: but as for our partes, it is requisite for manie causes, that

D. iij.

we

we shoulde be conuersaunte in ciuill and outward busi-
nesses, neyther (in very deede) can we other wise chuse.
For why, one man is a King, another a Prince some
other a noble man or a Courtier: againe, this man is
Judge, a Consull, a Pretor, a Souldior: that man a
Lawyer, a Philition: and finally, some it behoueth
to be Marchauntes, Artificers, Husbandmen, &c.
and wouldest thou haue all these kindes of menne to
stande (as it were) bounde to the holy Scriptures?

No manne is ignorante, but like as it is necessary a-
mong Christians that a diuersitie of states shoulde be
had, so also that diuers and sundry dueties and actions
do belong vnto euery one. And of a greate number so
many and troublesome are the trades and kinds of dea-
ling, that they requyre the whole man to the dischar-
ging of them. No man knoweth not, that those haue
neede of greate sorowasse, counsell, aduice, industrie,
painestaking, and muche tyme, that doe dayly applye
themselues to the practises of Peace and Warre, to
Marchaundize, to Handicraftes, and suche like, and
that doe therewithall continually sustaine bothe them-
selues and their families. Wherfore, to goe about (as
ye woulde saye) by a common decree made, to driuie all
the Laitie to the reading and ensearching of the holye
Scriptures, seemeth to be a thyng very absurde and in-
conuenient: Yea, rather necessitie it selfe requyeth,
that all of them shoulde be holden excused. But as this
excuse is knowne to be frequent and common, so wyll
I bring to passe, that euery man shall perceiue it to be
as weake and bayne. As often as exhortations are
made vnto vertuous dealyng, and vnto all manner of
good actions of life and conuersation, this truely is the
firste crinke and starting hole, that the greatest part of
men are accustomed to seeke. But Chrysost. in his ho-
mily. 21, vpon Genes. sheweth not in very many words
in

The answer.

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indeede, yet suche as are graue and waightye, that all lettes and impedimentes whatsoeuer, are of them pretended, in vayne, that do not with their good willes performe any thing belonging to their dueties. For wher as the Scripture Genesis 5. and 6. reporteth, that Enoch and Noe beyng verye olde, begate sonnes and daughters, and yet notwithstanding worshipped God aright, and were accepted of God, he in good time addeth as followeth: Let vs pretende neyther the gouernment of house, neyther the charge of wife and children, nor yet any other thyng beside, as matters sufficient to excuse oure negligente and slouthfull lyfe. Neyther let vs alleadge those colde wordes, and saye: I am a worldlyng, and haue a wyfe, and charge of chyldren, as manye are wonte to saye, if at any tyme wee exhorte them, to take vppon them some vertuous labours, or to apply theselues to the reading of the holy Scriptures. Thys is no parte of my charge, sayste thou. What, haue I forsaken the worlde? Am I become a Monke? What sayste thou O man? Is it the ducie alonely of Monkes, to please God? God woulde haue all men to be saued, and to come to the knowledge of the Trueth, and that Vertue shoulde be neglected of no man. For heare howe hee speaketh by the Prophete: I will not the death of a sinner, but that hee should be conuerted, and liue. Was it a lette or hinderaunce I pray you, to thys iuste man (he speaketh of Noe) to haue the company of a wife, or the charge of chyldren? I beseeche you therefore, that wee deceiue not our selues, but by how much the more we are entangled in these cares, by so much the more let vs prouide remedies by reading of the holye Scriptures. There foloweth more to the same effect, but bicause I couet to be bryefe, I haue thought good to omit it. He entreateth also more at large touching y self same matter, in his 3. homily of Lazarus & the rich man.

And

And I knowe not, whether those wordes of his as they are generally spoken, will satisfie all men, or no. For it is a very harde matter, to stoppe the mouthes of curious and obstinate men with a short and generall kinde of speech: and there wyl some complaine peradventure such especially as desire to seeme sharpe witted beyond the rest, that we haue not answered to euery member of theyr obiection. Wherefore I suppose it will be grately to the purpose, if I diuide the obiection aforesaid going as it were into parts, and speake somewhat more exactly of euery of them in order.

I will graunte them therefore first and foremost: yea and I will reckon vp many causes also, for the whiche it shal be necessary that so many as haue addicted themselves to the Ecclesiasticall function, shoulde befoze all other Christians apply their diligence to the vnderstanding of the misteries of the holy Scriptures.

Secondly I wil proue very plainely, that for the rest whiche they call Laitie, it is by no meanes lawfull, to caste from them the selfe same studie: but rather as it behoueth the states of men to be diuided, so there is prescribed to euery one in the holye Scriptures a certaine rule of godly liuing: and that those alone finally do substantially performe their dueties, that haue thoroughly learned out of the same scriptures how to fear and loue GOD, and howe to behaue themselves in all the actions and dealings.

Thirdly I will adde to the rest certayne reasons whych maye moue the conscience of euery one to confesse, that there is no man, that maketh any at least to Christian Religion, that can liue altogither destitute and ignorant of the Trueth and Doctrine contained in the Scriptures. Whiche thyngs beyng thus once declared, may stand the godly in greate steade, to confute other obiections also, if any chaunce to be made and put forth.

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for the.

Therefore they do greatly erre, and abuse (contrary to our meaning) (all that hath of vs hitherto been said, whiche suppose, that any, that at laast-wise acknowledge themselves to be Christians, are excepted from the study and reading of the holy Scriptures.) But of all other wee doe leaste of al exclude them, that prepare themselves to the Ministry of the Church, or that are alreadye conuersaunte in it. For why, that of these is first and chiefly required the exacte knowledge of Gods holy will, I take it to be so apparante vnto all men, as that it needeth not once to be touched of vs. For who knoweth not, that it is the duety of a faithfull Sheepe-herde, to procure all thinges that are anaileable to the feeding and preservation of the sheepe of hys folde, whether we haue regarde to the pastures, or waters, or shadowings, or curings of diseases, or defence against Wolves or anye suche like thing else beside: and that it behoueth the father or goodman of the house to goe before all his familie in wisdom and discretion in providing and disposing of thinges necessary: and that the Scholemayster ought to be better learned than his Scholers, and to appoint vnto them a forme or methood of Doctrine: and finally, that the Emperoure or Capitayne of an hoste shoulde excell in warlike knowledge al hys souldyours fighting vnder his standerd: Herevpon forsooth it followeth, that those also which are placed ouer the Church, if they couet wholsomly to feede the mindes of the people committed to their charge, carefully to gouerne them, truely to teache them, directly to bring them to saluation, oughte to be farre better sene in the doctrine of the holy Scriptures, than any other of the common sorte. If any man yet doubteth lette him beleue God, who in Leuitic. 10. and in other places moe, gaue commandement to the Priestes and

*It behoueth
the Ministers
of the Church
to bee exerci-
sed in the holy
Scriptures a-
bove all o-
ther.*

P.

Leuits,

Leuites, that they shoulde faithfully teache the people the Lawe and Statutes whyche hee had deliuered vnto them. Let hym heare Malachy the Prophet, in hys seconde Chapiter, saying: The Priestes lippes shall kepe Knowledge, and they shall requyre the Lawe at hys mouth. Let hym credite Christe, who calleth the teachers of the Gospell, the Light of the worlde, and the Salte of the earth. Let hym credite the Apostle Paule, who woulde haue euery Bishop and Minister of the Church to be suche a one, as were *Didacticos*, that is to say, apte to teache: as hadde a forme and patterne of wholesome Doctrine, as coulde rightly cutte and diuide the worde of Trueth: as were able to holde faste the Worde which is according to Doctrine, and to exhort by sounde Knowledge, and conuince the gaine-speakers. 1. Tim. 3. 2. Tim. 1. & 2. Ch. & vnto Tit. 1. for undoubtedly as it standeth other in hand to heare & learn the word of God: so is it the chief part & duty of those y haue the ouersight of Churches, to expound & teach the same, and that not slightly, & for fashions sake, but learnedly, grauely, & so as many may reape profite thereby.

And therefore verpe subtilly haue they abused the Worlde, that wyth duckyng downe theyr heades, and wyth their eyes, countenance, voice and gesture,

The Ecclesiastical Ministry consisteth not in songs, or so'le ceremonies. wholly set to semble and dissemble haue not bene ashamed to auouch, that the Ecclesiasticall Ministry consisteth onely in the bare recitall of certayne Psalmes, Hymnes, Proses, and that written in a tongue known to very few, and scarce also to the Singers themselves: againe, in the imitation of certain ceremonies, which mans wisdom without the warrant of Gods word hath inuented one after an other, & doe no whit auaille, either to the mouing of mens mindes, or to the establishing of any order or decencie. For now during certaine ages men haue thought y whole substance of

Religion

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Religio forsooth, to stand in these two things, Singings
I say not vnderstode, & colde ceremonies: yea, and those
Churches to be very wel ordered, wherein euen these a-
lone haue with a cunning kinde of Hipocrisie bin pra-
ised of their craftmaisters. Truly, it is to be marua-
led, that any men, I saye not excellent and learned, but
euen so much as of y^e comon sorte, coulde be brought to
that passe, namely, to beleue those deceiuers: when in
the meane time they perceyued in very dede that al the
sincere worshipping of G O D, which, as Christ & his A-
postles haue prescribed, consisteth in true inuocation &
prayer, & in the pure preaching of the Gospell, & dispen-
sation of y^e Sacrements, haue vtterly in a manner tho-
rough the preuailing of those shrill squeakings & dumb
ceremonies, bin cast out of Churches, and suppressed.
For howe coulde it otherwise be, but that the handling
of the Scriptures beynge once dzyuen oute of Chur-
ches and Congregations, the studies likewise of good
letters in the Scholes, shoulde vtterly fall downe & de-
caye: For what man would then seme to bestowe hys
trauel in sundry disciplines, and especially in the exerci-
ses of holye Scripture, or take anye long and greate
paines in the Scholes of Learning, when he smelleth,
that there will be no publike vse thereof, and foresæth,
that no manner of rewardes shall bee allotted to his la-
boures in Churches: I appeale to the testimo-
nies of a great number of good menne, whyche can re-
member, that in Churches verye greate and notable
there haue not bene scarce foure Sermons thzough-
oute the whole yeare made vnto the people: and yet
if there happened to be anye, it was spente for the
moste parte, eyther in a fruitelesse narration of
Myracles, and those commonlye false, or else in
some subtyll disputation, sauoyng moze of Aristo-
tle, than of the Prophetes and Apostles. Merily, I

P.ij.

remember

remember that I hearde ouce in *Fraunce* one beyng old and hoarheaded, and a man of singular modestie, tel and reporte, that he was declared Doctor of Diuinitie in the *Sorbon* Schole at *Paris*, when as hee had neuer in all his life read ouer so muche as thre Chapters of the holy Bible: and further, that he was afterwarde the Pastor of no obscure Church: and althoughe he dayly descanted vpon the hundreth and nineteenth Psalm, wherein is wonderfully commended the study, efficacie and vse of Gods worde: and here and there also he repeated these wordes, In the lawe of the Lorde wil I meditate day and night, yet notwithstanding that it neuer came into his minde one whit to peruse the Bookes of holy Scripture with a desire of vnderstanding the truth, nor neuer made also any Sermon oute of the Scriptures to the people. Whyche thinges he not wythout an honest kinde of shame, calling to remembraunce, bothe bewayled the unhappinesse of the tyme past, and also complayned of the shamefull ignorance of the men of his coate and calling. Yea, and mozeouer in diuers Countries where I haue trauailed, I haue seene many Priestes (as my manner is in euery place to enquire diligently of the state of Churches) whyche when they were vtterly voyde of learning, and very Drones had no Church, wherein they mighte lawfully minister: But out of their Masses (as they call them) whych they beyng hyred, daylye sayde, they sucked out no small gaine and aduantage, & sustained themselves in their filthy ydoleneffe. Furthermore we see it euerye where commonly receiued, not by custome, but as yee woulde saye by a lawe establisshed, that Priestes are made wythoute choyce, no moze, as they were in times past, to teache, but onelye to say Masse. As who should say forsooth this way do the holy Bishops followe the holy Cannons, whyche forbidde that without a title (for so they

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they speake) any man shoulde be ordered : Distinction 70. *E. Neminem & Sanctorum Canonum, &c.* Therefore as touching the Doctrine of Religion, there is among them no further question : but it maye be sayde as Hierome speaketh, expounding the thirteenth Chapter of Ezechiel, that for the sinnes of men the word of God is vtterly losse, and that grieuous calamitie sent downe into the worlde, that God by the Prophet Amos Cap. 8 threatneth, namely, a cruell hunger, thirste, and scarcitie of hearing the worde of God. The other inconueniences whiche haue flowed oute of that fountayne, to witte, the false perswasion of the Ministry to consist in bare Songs and Ceremonies, I cease to make any further reckening of.

But to procéde, where Bishops do not prouide that the Scriptures be continually readde and expounded in Churches, and yet giue orders to a greate number of suche, as they knowe haue neyther bestowed any time before in studying the holy Scriptures, neyther can or will do hereafter : I leaue it to be considered of euery man, whether suche either Bishops, or Priestes, can rightly chalenge to themselves the power Ecclesiasticall and keyes of the kingdome of Heauen, as granted vnto them of God or no. We haue learned forsooth out of the Sermons of Christ and the Apostles, that there is a double power of the Churches, or that there be two keyes : the one of Doctrine, whiche consisteth in teaching, that is to saye in interpreting the Scriptures, and administration of the Sacramentes whiche are annexed to the worde, and euen a certaine portion of the worde, like as in very déede they are accomplished by the worde : the other is prepared to giue iudgement, and to binde and loose. But now we holwe shal! he craue to teache in the Church, all the chiefe poyntes of Christian Doctrine oute of the Law and the Gospell :

How agayne shall he wisely giue sentence, as well of sinnes, for which the obstinate must be bounde, as also of faith and repentance, for the witnessing whereof, it behoueth them to be loosed that were bounde, which neuer exercised himselfe in the monumentes of the Prophets and Apostles, neither intendeth at any time to beginne? Certesse that no keyes of Christs Church are committed to vnlearned Priestes, it is well proued by the iudgement of those Prelates, that ouer and besides that they haue deputed a good parte of the rabblement of Priestes only, as I sayde, to the execution of Masse-rites, and Ceremonies, haue mozeouer deuised certaine cases, which they name Reserued, whereof some they wil haue referred to the Bishops only of euery Church, other some only and alone to the Bishop of Rome. Now there shoulde be no neede to trudge for counsell to the higher Prelates, if so be they deemed the Priests, which themselves had made, fitte to giue iudgement of matters incident, and sufficiently furnished to bind and lose. But that which the authours of reserued cases haue openly protested touching certayne Priestes, the same may we interpret worthily to be vnderstode of all in generall, whether they be Bishops or Priests, that are founde voyde and destitute of all furniture of learning. Hereby then we shall be inforced to suspect, that many Churches haue of long time wanted, and bin altogether withoute keyes. For the vnderstanding and interpretation of the Scriptures, being once losse, it coulde not be chosen, but that the keyes must needes haue bin lost also. And in what state the house is, that is neyther opened nor shutte at any tyme with keyes, but hauing as yee woulde saye, the lockes and doores broken all to fitters, standeth on euery side, and alwayes, and to euery one that cometh wide open: in the very same state we suppose the Churches to haue bin,

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bin, and to be, in whiche is had no consideration at all of the handling of the holy Scriptures. But we shall haue lesse cause to maruayle that Priestes haue not hitherto bin carefull of receyuing the true keyes, if in case we consider that a number of them haue not bene accustomed to go in and out by the doze, but by some other way, and that there haue appeared in them more liuely markes of hirelings, than of anye true Shepheardes. It remaineth therefore, that whosocuer hauing gotten any dignitie in the Church of God, wyll also purchase to himselfe credite and authoritie, and be acknowledged in very deede for a true Shepheard, hauing interest in the keyes and skill to vse them arighte, do excell and surmount others in the knowledge of the holy Scriptures.

Further, there maye at all times fall oute verie manye affayres, that doe require no small reading and experience of the holye Scriptures. How wouldest thou behaue thy selfe I pray thee, if there shoulde at anye tyme anye false opinions, eyther by Philosophers, or by wise men of the worlde, or by Heretikes, beginne to bee scattered among the people? Shall it not bee thy parte and durtie stoutely, even out of the Pulpet, to confute them? Thou hopest perhappes that all things are safe ynough where thou liuest, and that thou needest not greatelye to feare anye suche daunger. But take heede thou bee not deceyued. It is a wyse mannes parte, enen in the tyme of peace, to bee thynking of Warre. But what if anye doubtes of Doctrine shoulde rise in a priuate man, whome shoulde hee rather goe vnto, than vnto thee hys Shephearde and teacher? And howe wouldest thou asswage the tempestes lurking in hys mynde, and cause hym to be calme and quiet, if thou couldest not mitigate all thinges

with

The Minister ignorant of the holye Scriptures, can not conuince false opinions.

with the prosperous winds, and euen with the pleasant gales of the Scriptures: Agayne, what if the Magistrate himselſe ſhould at any time require, or command thee, that thou wouldeſt in his preſence, and haply before an honourable aſſembly of Counſellers, as it cometh to paſſe nowe and then, lovingly conferre, or diſpute with ſome man fallen into a pernicious erreure? Doubtleſſe, if in this caſe thou canſt not ſhe w thy ſelfe to be *Didacticon*, that is to ſay, apt to teache, and be able to ſtoppe the mouthes of the gayneſpeakers, thou ſhalt by and by be confounded to thy greate ſhame, and all will eſteeme thee as a ſoule and ydeote. To let paſſe in the meane time, that thou by thy wante of knowledge priuily givest occasion of thinking, that he, which was ſuppoſed to erre, inasmuch as thou arte not able to confute him, auoucheth nothing but the truth. Whiche thing, if it come to paſſe, not onely he alone will perſeuer in his opinion, but the reſte alſo will beginne to ioyne with him, to ſubſcribe, and maynteyne the ſame.

*The Miniſter
that is with-
out the know-
ledge of the
ſcriptures,
can not wiſely
reprove ſinne.*

Whereouer, oft times the ſtate of Churches dothe require, that thou ſhouldeſt openly inueigh againſte the ſinnes, that the people for the time are ſalne into. And here haſt thou neede of heedfull rebukements, of cunning amplifications, of crimes, of graue threatnings, of puniſhmentes, of ſharpe exhortations to repentance, and other furniture of like ſort. For it is to be feared, if thou poureſt forth nothing elſe but thine owne words, and manning ſpeeches, that thou ſhalte not onely not bring them to amendment of life, but alſo hardely perſwade them, to accompt thoſe things for vices, which are committed by wicked men. Therefore to reſtreyn and reduce men to a better trade of life and conuerſation, it ſhall be requiſite for thee to uſe the ſires, hammers, ſwordes of the Prophetes and Apoſtles, as fitte and peculiar instrumentes for the ſame purpoſe. The

word

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word of the Lord is sa a fire, sayth God himself in Ieremie Chap 23. and like vnto a hammer that breaketh the hard rocke: It is a Sworde, Ephes. 6. Yea, it is of greater force to enter, than any two edged Sword, as witneseth the authour of the Epistle to the Hebrewes. He therefore that hath no skill aptly to leue. I. shake, and throw these weapons of the worde of GOD, from the Pulpit into mens hearts and minds, in bayne shall he take vpon him to subdue and cut off the sinnes of the people.

Furthermore, sometimes he that hath the oversight of the Church, is invited of learned men dwelling nere vnto him, to talke and conferre: sometymes also it falleth out that strangers comming farre off, or Embassadors, or other, do visite him, and craue some question to be declared of him, or require his counsell and help in some matter: perchance also they call him for honoures sake to dinner, or supper: to be short, now and then learned men come together for other causes, mingling theyr communication with sober and holy talke, as touching matters of Diuinitie, whiche partly is applyed to the vnderstanding of the holye Scriptures, partly to the stablishing of the wauering conscience. Nowe if in these and such like meetings, the Pastor of the Church shall carrie only the visor of a dumb personage, or if he doe any thing, shall only pufte for payne, sweate, waxe pale, and be ashamed, shall he not, I praye thee, discredite the whole order Ecclesiasticall? And truely, loke howe commendable a thing it is for laie men handsomely and comely to reason of diuine matters: so shamefull a thing is it, for him that should be a teacher of the Church, not to be able aptely to common of any thing out of the Scriptures.

What shall we say to this moreouer: that in many Churches the order is derided from the auncient institution as well of the Romaine as Constantinopolitan

D.

Church,

The Minister that is ignorant of the Scriptures, can not confer with others of godlynesse and pietie.

*The Minister
can give no
counsell to
carefull con-
sciences, that
is not conuer-
sant in the
Scriptures.*

Church, as witnesseth Cassiodorus in the 9. Booke and 35. Chap. of his Tripartite Historie, although in verie deepe more necessarie for those times, than for oures in these dayes, that so many as come to the holy Table of the Lord, doe confesse and bewaile their sinnes to the Ministers of the Church, and require comfort and absolution by the worde of GOD. They that can not sufficiently trie and examine themselves, according to the precept of the Apostle, had neede to poure forth their secretes into the bosome of their Pastor, to disclose theyr ignorance, and so long to be instructed and taught, till all doubtfullnesse and perturbation be rooted out of their conscience. But what should the good Pastor do in this behalfe, when of the good questions and demaunds propounded, he can auouch nothing more certaynely, than if they had neuer bin hearde of before? Neyther doubtlesse are we in hande here with flimflammes (as they saye) and matters of no value, but euen with such, as vpon whiche dependeth the eternall saluation or destruction of soules. So far forth for the most parte, as pertayning to thys poynte, lyeth it in thee, that many eyther obteyne saluation, or else vtterly perish: where of the one verily cometh to passe, when thou arte able by the helpe of GODS worde to fortifye mens myndes: the other, when thou arte not able so to doe.

*The Minister
that he may
be able to co-
fort the af-
flicted, must
of necessitie
haue experi-
ence in the
Scriptures.*

But go too, to whome, I pray you, doth it more apperteyne, to lift vp weake and feeble consciences, to susteyne the sicke and oppressed for any manner of cause, with holy comfortes and consolations, than to the Minister of the Church: who is counted as a common parent of mens mindes, and as Saint Iames seemeth to signifie, a Whisition also, whiche labouring to GOD in Prayer, will indenuour to help in the time of neede. And that consolations are proper and peculiar to the holye
Scrip

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Scriptures, it is sufficiently plaine and euident, by the testimonie of S. Paule to the Romanes 15. Commonly also & for the most parte, the whole multitude standeth in yeele of comfortable Sermons, to the intent it may persist & goe forward in patience, faith, and hope: as for example, when war, beseeget, tumults, fires, floods, famine, pestilence, or other contagious sicknesses, perils by Heretikes, crueltie of Tirants, or other strange calamities, do on euery side oppresse, and in a manner destroy Churches and Common Weales. But much more ofte do priuate men (as in deede infinite are y kinds of temptations & dangers, wherinto we wretched creatures are alwayes ready to fall) require the easementes of comfort and consolation. Therfore the Minister of the Church shall haue in a readinesse, to all euents & purposes, great store of consolation out of y Scriptures: vnlesse he wil be content to heare his owne doome, namely, that he vtterly forsaketh, & euen betrayeth a greate number of men, terrified and greued with the burthen of their sinnes, and that euen then when they haue most of all neede of his help, and so dyueth them to vtter impaciencie: and from impaciencie they are caried headlong into furie, from furie into horrible mischieses, which they commit either vpon themselves, or vpon some others: after mischeuous actes they incur the blotte of infamy, from infamy they fall finally into desperation, which is the most unhappie winding vp of al miseries, ending in euerlasting damnation. Now if any through ignorance of y holy Scriptures shall become the authour of so great mischieses vnto others, thinkest thou y he can be able to giue accopt vnto GOD of y charge committed vnto him.

Verily I confesse with all my hearte, that there is great dignitie and true glorie attributed, as in deede it ought, to the Ecclesiasticall office: but on this condition, that so manye as are placed in it, be founde skilful in

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name of the
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the holy Scriptures. The honour commeth not of the persons, but of the functions. For what is it to haue the name and title of a thing, without the thing it selfe: As for those (I meane names and titles) anye Bishoppe or Suffragan can easily giue at his pleasure, who hathe himselfe peraduenture of late boughte with a greate summe the vayne title of a Bishopricke, lying in the further part of all *Asia*. But vndoubtedly, as touching the thing it selfe, he can no more giue that, than can the maker of a Play or Enterlude, who whilest he is busie in setting forth of a Comedie or Tragedie, appoynteth to this man for the while the person of a King, to that man of a Prince, to another of a Iudge, in the Theatre, and yet that any one of these should at any time be aduanced publikely to so high a degree of honour, he can by no meanes bring to passe. If so be then thou haue nothing else saue the idle name of a Pastor, and art in verie deepe farre distant from the thing it selfe, with what face darrest thou be so bolde, as to gather the fruites not due, but to those that do faithfully execute their office? Who hathe authorized thee to reape corporall things, that by reason thou arte ignorant of the Scriptures, canst not sow spirituall things? Why wilt thou milke or sheare the Sheepe that thou hast not fedde? It is commonly saide, If thou wilt needs reape the gaine, then must thou needs also take the payne. Whoso uer desireth to haue the guerdons of honour allowed him, it is right & reason y he susteine also the difficulties of y burthē. Which thing seeing it is so, thou oughtest to iudge, y thou canst by no meanes receyue tithes, first fruites, oblatiōs, and other duties, by what name & title soener they be called, if being placed in y ministerie of y word, thou doest not labour & take paynes in y word. They y receyue wages, meate and drinke, and apparel of noble mē, do know very well, and professe, y those things are best.

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bestowed vpon them, to the intent they shoulde euery moment be in a readinesse to accomplishe the thynges that are commaunded them to doe: and truly they brag not a little, albeit they endure sometimes labours very full of daungers, that they are entertayned into the fauoure and protection of so honozable personages, and in that behalfe thinke themselues to be in very happy and fortunat estate. After the same sorte so often as thou putttest on thy apparell, takest thy meate, receyuest tithes or other thynges into thine house, thou oughtest to thinke, and reioyce wyth thy selfe, that all these thyngs doe happen vnto thee for and in consideration of thy diligent study bestowed in the holye Scriptures. As ofte likewise as anye honour or dignitie do befall thee, thou oughtest to consider wyth thy selfe, that that chiefly comnieth to passe by reason of thy knowledge of the holye Scriptures, in respecte whereof thou arte aduanced to the gouernement of the Church, and by the direction only wherof thou arte able to discharge thine office arighte. Where, if at length thou seelest thy selfe to be altogether vnfitte for the office of teachyng the woꝛde of GOD: my counsell is, that thou rather giue ouer the Ecclesiasticall function, than to receyue the frutes that thou deseruest not. For this is the verve commaundement of GOD hymselfe, hauyng grieuous thzeatnings ioyned wyth it againste all those that wyl not subscribe thereunto. For why, the Prophete Dsee in hys fourth Chapter, after hee had complayned, that there was neither Trueth, nor Honesty, nor knowlege of GOD leste vpon earth, turning to the Priests and Prophetes sayth: My people bee cutte downe, bicause they are wythont Knowledge: and forasmuche as thou haste refused knowledge, I haue also refused thee, that thou shouldest not be my Priest. In which place manye thynges are spoken to the same effecte. *The Ministers that are vnskilfull of the Scriptures oughte to bee removed from their places.*

Chap. 23. calleth the ministers of the Church, whyche are ignoraunte and negligent in the worde of God, and whyche in steade of the worde doe obtrude vnto the people their owne sonde and fantasticall dreames, burdens that muste be caste awaye from the presence of the Lord. In Ezechiel Chap. 22. & 44. the Lord requirereth suche to be Ministers of the Temple, as among other thinges can teache also the people, what difference there is betwixte Holy and Profane: those that cannot so do, he vtterly excludeth, and wil haue them to be marked with a perpetuall blotte of infamy and shame. And like as the Lorde doeth greatelye commende Malach. 2. the Leuites and Priestes, from whose mouth is hearde the exposition of the Lawe: euen so on the other side, so many as cannot perforce that thing, but become rather occasions to y^e people of erring & straying from y^e right way, he vtterly discrediteth & maketh theodious vnto al And whē as about the same time Ezra & Nehemias after the retourne oute of the captiuitie of Babilon, had ordayned a Church and Common weale, they prohibited so long the Leuites from eating of the *Sanctum Sanctorum*, that is, the holiest of all, vntill there arose a Prieste wyth Vrim and Thummim, that is to saye, as the LXX. Interpreters haue translated it Exod. 28. The declaration or manifestation of the Trueth: except some peraduenture hadde rather call Vrim simply a Brightnesse or Clerenesse: and Thummim Innocencie, Integritye, Perfection. Besides all thys, the Prelates of the Christian Churches not intending to beare with so greate a reproche of ignoraunce and blindnesse, haue put forth dyuers and sundrye Canons, whereby they giue commaundement, that such as are chosen to the gouernment of the Church, in case they be founde not sufficiently learned, and especiall ye ignoraunte of the holy Scriptures, shoulde be remedied from

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from their place and dignitie. There are extant, ouer and beside the Cannons of generall Councelles, sundry p̄scriptes of Bysshoppes sentences also, and resolutions of certayne of the fathers, as maye appeare Distinction. 36. 37. 38. againe, in the Decretalles as touching the election and power of the elected, as touching the age, and qualitie of those that are to receyue orders.

The Historie in like manner, and Epistles of the Bysshoppes doe testifie, that some haue nowe and then bin deposed from the Ecclesiastical Ministry, among whome was the Bysshoppe of Catina, deposed by Honorius the thirde, of whome wee maye reade in the Decretals. Can. *Quamuis multa*. And vnlesse that euen in these our dayes also that laudable custome of excluding vnfitte and vnable Ministers, maye (as it were) after long banishment be reduced into oure Churches, it is not likely, that theyr authoritie can any long time continue in safety. Euery vnlearned ydeot do now offer themselves to the Ministry, and are admitted wythoute any difference, no lawfull triall beyng had before of theyr profyting in Diuine knowledge: and being once admitted, they then thinke that they are rocke sure (as they saye) and euen conclude wyth themselves, that they can neuer afterwarde bee removed. By whyche reasons and consideration it is too too euident, that they are bothe hardened in slouthfulnesse, and in contempte (as yee woulde saye) of all good studies and exercises, and also emboldened to attempt and committe any euill and disorder whatsoener, though neuer so shamefull and desperate. *They do moste grievously offend, whiche being placed in the Ecclesi-*

And certes I do not a little maruaile oftentimes with my selfe, that no Ministers of Churches (in a manner) can with so manye reasons hitherto alledged, be rouzed vpp and prouoked to the loue and practise of

of the holy Scriptures. They haue y^e manifest precepts of GOD, they haue the exhortations, promises, threatenings, of the Prophetes and Apostles: they haue the decrees published in councelles by Bysshoppes. Moreover, they see and perceyue, that they are contemned and derided of all men for their ignorance: they see that they are troubled and ouercrowed of Laye menne and Heretikes whiche doe obiecte for themselves the Scriptures, but for the moste parte wickedly wrested: they see a number of Churches vtterly decayed, and to be wythout possibilitie of any repayying or amending, excepte sounde Doctrine be restored againe to hir former puritie: they see that they cannot gyue a fitte answer to those that aske a question, and requyre anye counsell or comforte at their handes: they see finallye, that they can by no meanes performe the thynges that pertayne to theyr office and calling, so long as they are destitute of the knowledge of the Propheticall and Apostolike doctrine. I saye nothyng all thys whyle as touchyng the oportunitie of learnyng: whiche nowe by the wonderfull goodnesse of GOD, is offered euerye where in greate measure. For GOD hathe vouchsafed to rayse vypp (as a man woulde saye) from Hell, the studies of good Artes and Disciplines, whiche were before euen as good as dead, and of long tyme vtterly buried: barbarous Sophistry, and vaine iangling subtilties doe no more kepe a quoye in the Scholes, as afore they haue done: againe, in manye places the studies and exercises of Diuinitie are meetely well scowred from many corruptions: so that men hauing ouersayled the maine Sea of colde questions and doubttes, flowing from the sentences of Peter Lombard, they are come directly to the cleare and swæte fountaines of the sacred Scripture: moreover, in manye Countries and Regions, the mindes aswell of the teachers as of the learners

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learners are effectually long since stirred vpp by Gods spirite to embrace and sette forth the holy Scriptures: yea, and the tongues, prophetic, and other spirituall giftes, wherewith it behoueth Churches to bee enlightened, and adorned, are seene dayly more and more (as it were with full streame) to breake in into them: also to the furtheraunce hereof, serue not alittle the godly desires of a greate number of good menne, and theyr incredible expectation as touchyng the reformation of the Church. Certainly they that with these and suche like reasons and argumentes feele not themselves to bee awaked and stirred vpp, muste needs bee verye senselesse and blockishe: But if they doe feele the force of them, and yet wyll not yelde vnto them, then muste they of necessitie bee verye wicked and insolent. I for my parte woulde suppose them to bee intoricate with nightshade or some suche like popson, and in verye dedde to bee rightelye madde (as Plinie speaketh) and to bee vtterlye bereafte of theyr righte minde. For why, that it is no small or light offence, to neglecte the occasion offered, to despise so manye, and so excellent giftes of the holye Ghoste, euerye one of you maye easilye consider though I holde my peace. The Ciuilians, to the intente they maye gette commendation in their kinde of studies, sticke not to spende whole twentye yeares togyther in the huge and intricate Volumes of the Imperi- all Lawes: It griueth not the Physicians to bestowe a good parte of theyr tyme in reading of Hippocrates, and the tedious workes of Galen. Where if it so were, that they had al the rules of theyr profession comprised in so small a Booke, as is the holy Bible, I beleue verilye, that they woulde then konne them all, and euerye of them perfectelye

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at theyr fingers endes : and wee shoulde see those (I mean y^e Lawyers) to be able out of hand, and quickly, and (as it were) wyth one b^yeathe, to recite the lawes bothe olde and newe, and these, namely, Phisitions, no lesse promptly and readily to repeate Aphorismes and preceptes as touchyng any matter propounded or fallyng into question whatsoeuer. Those that woulde gladly be counted Ciceronians, doe (as wee maye see) apply themselues continually to the Booke of Cicero: and often tymes reade them al ouer not slightly and by startes, but wyth so great attention and indenuour, as that they obserue not onely the matters, but also euery word and sentence, and as well the sense and meaning, as also the order and placing of them. Whiche trauaile and diligence though it bee very painefull, and not greatly needefull to the ordering of the Church or Common weale, yet we see that it is verie well lyked, and approued of all learned men. If then the case standeth thus, why doe not those that oughte to be Doctors and Teachers of Christian Churches, vse the lyke diligence in learning the small, yea easie and passable worke of the holy Bible : by the opening wherof not onely Churches, but also common weales may verie muche be furthered and holpen: A soule shame is it for Ministers of Churches, if so be they suffer theselues to be overcome in the exercise of reading, of Lawyers, Phisitions, Orators. Oh howe truly and grauely it sayde of Byshoppe Leo the firste, in hys Epistle. 22. to the Cleargie and people of *Constantinople*: If Ignorance seeme intollerable in the Laitie, then howe muche more is it vnworthye eyther of excuse, or pardon, in those that haue the oversighte of Churches? But it is not needefull, that wee shoulde stande longer in handling of thys cause: woulde GOD the things that wee haue presentlye touched, myghte bee well laide

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layde vpppe, and laste fired in memozye : and then at least-wise some Ministers of Churches woulde wyth these reasons , whyche we haue alleadged, bee rouzed vpppe, and inducoure to become not onely readers of the holye Scriptures themselves , but also Readers and Expounders of the same vnto others.

But we muste not thinke , that hereby it is *Albeit the* proued , that those whyche they call Laie menne, *studye of the* are by the like reason discharged , and maye passe *holly scribeurs* theyr tyme wythout the perusing and vnderstandyng *doe especiallye* of the holye Scriptures . For wiselye hadde Wy become the shoppe Leo , of whome we hearde euen now, *Ministers of* ioyning the cause of the Laitie wyth the cause of the *the worde, yet* Ministers of the Church , determine , that igno- *maye not the* rance of the Scriptures is intollerable euen in Laye- *Laitie there-* menne also . Truelye they are verye sonde, that doe *fore reject is.* thus reason : The Pastors of Churches oughte continuallye to bee occupied in reading the word of GOD, therefore the Laitie neede not so to doe . These men shoulde haue remembred , that some dueties are for iuste and wayghte causes so inioyned to a certayne kynde of menne, as though they agreed peculiarlye vnto them alone : when as in the meane tyme, by reason they are directed vnto Vertue, that is, to Faith, Hope and Charitie, they are common to moe , yea, to all menne vniuersallye wythoute exception, and agayne, they shoulde haue considered , that for iuste causes and considerations, certayne vices are in such wise forbidden, as though a peculiar sorte of menne onelye oughte to beware of them : and yet in verye dede they are forbidden indifferentlye to all. But by examples produced we shall bring to passe, that euerye manne maye perceiue it to be true that we saye.

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The fiftē commaundement in the Decalogue, setteth to prescribe onely vnto them of Obedience, whose naturall parentes, of whome they are begotten, bee a line: Honour (sayth it) thy Faather and thy Mother. But yet no man can deny, that in the self same precept it is commaunded that all inferiour persons generallye shoulde yeelde honour, and obedience to their superiours. For why, al muste obey the Magistrates and the Prelates of Churches: againe, Wardes must obey theyr Guardians, Disciples their Tutors, Souldiours theyr Capitaine, Craftsmen theyr Craftsmayster, Mariners theyr Pilot, Seruantes and Handmaydens their Maisters and Maistresses. and so forth of other degrees. But namely, and especiall ye the example is set downe as touchyng chyldren, forasmuche as in them it is conuenient that a greater obedience doe shine forth than in any others. In the seauenth commaundement GOD forbiddeth, that anye man shoulde breake Wedlocke, or commit Adultry. Some man perhaps therefore would thinke, that it is meante onely of them that are married: and that Adultry, and not Fornication, whyche is properly of them that are single and vnmarrēd is condemned. But we learne partly out of Histories, partly oute of the holy sayings of the Scriptures, that al carnall company of man and woman out of lawfull Wedlocke, that is to saye, not married together according to GODS ordinaunce, is forbidden, and as well Fornication, as Adultry, howsoeuer they be extinguished, are punished of GOD alike 1. Corinth. 6, Heb. 13. But it pleased the holy Ghoste to giue forth this commaundement in suche a forme of wordes, for that whereas all men and women oughte to be embracers of Cleanesse and Chastitie, yet oughte married folkes inespially to be giuen therevnto. Heb. 13. In like maner Exod. 22. 17, 18, 19. It is commaunded that suche Judges shoulde

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shoulde be ordeyned as feare G O D, as are louers of the truth, and as are free from couctousnesse. Nowe these things are not so required of Iudges, as though it were lawfull for other men to doe the contrarie, without controlement: but for so muche as when G O D requireth those vertues of all, yet he woulde haue them to be seene especially in Iudges. Of the same sorte it is, that the Apostle 1. Timothy. 3. willethe suche a one to be chosen Bishop, as is vnreprouable, the husbando of one wife, sober, not giuen to ouermuch Wine, no fighter. Nowe shall a man, leaning vpon these wordes, cawill and saye, that it is lawfull for other, whiche are no Bishops, to defile themselves with the dregges of all manner of vncleanesse, to be caried away wyth wandring lustes, to be disguised with drinke, and surcharged with Wine, not to brydle their furie: to flye vppon others with their fistes, feete, stauies, knives, and with whatsoeuer else commeth next to hande: No: but wee must vnderstande, that there are required in all men maners vnreprouable, chaste, sober, discrete, peaceable: and that Bishops ought for these vertues to be commended and well spoken of before others. After the same manner therefore must we interprete, that the Ministers of Churches ought in deede of all other most diligently to searche and ransacke the Bookes of holys Scripture, as to whose dutie it belongeth to teache the whole multitude: but not so that the Laitie therefore are to be restrayned from the felowship thereof, nay rather that the precepte as touching the reading of the Scriptures, doe apperteyne to them also, and that they ought to labour so far forth in accomplishing of it, till they may both more easilie vnderstand the publike teachers, and also be able after a sort to instruct and exhort (at the least) those of their owne householdes and families. Wherefore the Apostle, whiche willed Timothy,

and with him all the Ministers of Churches 1. Tim. 4. to applye himselfe busilie to the reading of the Scriptures: the same also commaundeth Coloss. 3. men of all states and conditions, to teach and admonish one another through the word of CHRIST dwelling in them. And in the old Testament, the only Tribe of Leuie had power and authoritie to deale with the Priesthode, with the Sacrifices, with the holy rites, and to interpret the Lawe of GOD: but yet to reade the holie Scriptures, and likewise publikely to teach them when oportunitie serued, it was left free to euery mans choice, and vnto all the Tribes indifferently to do it. For why, that there haue come forth no small number of Prophets, euen out of other Tribes also, Epiphanius declareth in his Booke *De vitis Prophetarum*: and Christ being descended of the Tribe of Iuda, taughte openly in the Temple and in the Synagogs, no man forbidding him. Paule in like sorte, of the tribe of Benjamin, was required oft times very curteously of the chiefe of the Iewes to speake vnto the people. So then, albeit it be verie requisite and necessarie, that in euery felowship & societie of men, there should be limited out certayne orders, kindes of life, functions, and besides that, sundry duties should of sundry men according to their seuerall natures & qualities, be perfourmed and accomplished: yet it cannot be denyed, but that there are some things also found comon & indifferent to all without exception. As in mens bodie, we see alwaies great difference in their stature, lineamentes, voyce, countenance, but greater in theyr gestures & motions, which expresse the affectiōs of their mindes: so likewise in those large and ample bodie of ciuile societie, wonderfull diuersities doe euery where appeare, whilst namely some duties are executed by Kings, Princes, Judges: other some by Lawyers, Physicians, Souldiours, Merchant men, Artificers: yea, and

There is no degree of men among Christians, to whom it perteyneth not exactly to learne the holie scriptures.

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in a small house or familie, some by the husband and the wife, some other by the sonnes and daughters, others some finally by the seruants and handmaydes. But againe, like as in this poynte, all men and women are very like and egall, that they consist of soule and body, and are partakers of one and the selfesame substance, and are all subiecte to the common lawe of being bozne into the world, and departing out, in which behalfe verily none is saide to be aboue other, nor none inferioure vnto other: euen so must thou needes graunte whether thou wilt or no, that there are no small number of actions, to the accomplishing whereof partly for the reteyning of the dignitie of the minde, partly for the conseruation of the body, all men mortall are bounde. For if we haue regard to the body it selfe, truly whether wee meane to speake of the most rich King Croesus, or if the most vile begger Irus, or of any other that by reason of outward respectes, do very farre differ betweene themselves, we must needes confesse, that all of them oughte herevnto to apply their diligence, and indifferently to ioyne in this, nameely, that they betweene whiles refresh their bodies with meate and drinke, that they take their sweete sleepe and rest, being waerie, that they preserve and maynteyne their health, that they recouer it when it is lost, that they seeke to nourish it when it is recouered, that they couer and defend their bodies with apparell, &c. There is no neede why we should procede any further in this reckning. In like maner, if we consider the minde, no man, whether he be of the highest degree of honour, or of meane worship, or of the lowest and basest estate of all, can be vtterly voyde of all knowledge of God: no man can be ignorant of the will and Commaundementes of God, according wherevnto we discern good things from euill, and are moued to follow the one, and eschue the other:

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no man can auoyde, but that he must needes yelde obedience vnto GOD, as vnto him that is most high, most mightie, most excellent, and most iust. But seeing, that whatsoener things be of this kind, are most plentifully declared in the Bookes of the Prophetes and Apostles: and that we speake all this while to Christians which doe highly reuerence and embrace these Bookes: wee wortheilie conclude, that it is the dutie of all Christians both to reade, and heare the said Bookes, and to gather out of them the knowledge of GOD, and his most holy misteries. This studie and this diligence, euery one oweth vnto his owne soule, for the dignitie, health, and saluation whereof, we ought to leaue nothing vnassayed, nothing vnattempted. Looke how deere thyne owne Soule is vnto thee, and so farre shouldest thou be off from foreflowing the studie and practise of Gods holy word. But as touching the duties, which for the dignitie of their minds are common indifferently to all Christians, we shall haue occasion agayne anon after to speake. Now we will shew, that to the end euery man may according to his calling and kind of life, duly execute those manyfolde and seuerall offices whiche are allotted vnto him, it is good, yea very necessarie, before he beginne or attempt any action, which at leastwise may become vprighte and acceptable to God, to heare the counsell and iudgement of the holy Scriptures, and in all things to follow and be aduised by the same. For in very deede, neyther King. nor Prince, nor Iudge, nor any other man else whatsoeuer, can possibly performe to any purpose, the things that belong to his office and calling, vnesse he firste shall haue learned (as well as the Minister of the Church) the manner and forme of good actions out of the Propheticall and Apostolike writings. As touching whiche poynt, least any manne shoulde doubt, we will not sticke of diuers degrees of
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men, to set downe so much in effect, as to this presente businesse shall seeme expedient.

Wherefore, if thou be a King or Prince, verily there is so much the more cause, why thou shouldest continually and attentively reade the holy Scripture. For it is thyne office to gouerne and preserue Common Weales, to make iust and bright lawes, to defend the innocent, to punish the malefactors. But howe and after what sort these things shoud rightly, and according to Gods holy ordinance be done and accomplished, it is most certaynely to be learned out of the sacred Scriptures. And for the same cause did God commaunde Kings and Princes by name, studiously to reade the holy Bookes, in giuing forth a statute as touching this matter Deut. 17. When the King sitteth. (sayth he) on the seate of his kingdome, he shall lay before him a patterne of the Booke of this Law in the sight of the Priests and Leuites, and it shal remaine with him, and he ought to reade in it al the dayes of his life, namely, that he may learne to feare the Lord his God, and to obserue all the wordes of this Lawe, and these Statutes, to do them. In which place, more matter touching the office of a King both goeth before, and followeth after. I omitte to tell that in the 1. Samuel Chapter. 8. 12. and 1. King. 5. 8. 10. 2. King. 22. 2. Chzon. 1. 9. Proverbs. 20. 21. 25. 29. 31. Eccles. 10. Psalme. 20. 101. Ieremy 22. and in other infinite places mo, many things be declared, whyche are most needefull to be knowen and obserued of all Kings and Princes, if at leastwise they couet to obteyne anye place in the Kingdome and Court of the most mightie King IESVS CHRIST: if they will from their heart testifie and declare, that they, according to the counsell of the most holy King and Prophet David Psalm. 2. doe in dede kisse and adore the Sonne, sent of God the Father into the earthe, to whome the Father hathe gyuen

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Princes must
reade also the
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the Gentiles for an inheritance, and all the coastes of the earth for a possession, and therewithall also power and authoritie to destroy all the wicked and vngodly from the face of the earth.

All Courtiers and noble men, must diligently reade the holy scriptures.

Againe further, both all the Courtiers, and all the whole nobilitie, must indeuour to frame and conforme themselves, after the example of the King, & must wyth a certayne holy kind of ambitio, strue among themselves, to the intent, that by reading & learning the Diuine philosophie, and true Christianitie, they may become most like to their goodly & Christian King. In vayne do some lay for excuse the troubles & impediments of the Courte, and I wote not what heapes of businesse besides, wherewith they are ouerwhelmed. It is not the place, but the mind, wher vpon (to make thee studious of Gods worde) the point of the whole matter depēdeth. And very easily may he find a place, time, & houres cōuenient to reade & studie in, that hath at the least a desire to seeke them. O-hadiah gouernour of the wicked King Achabs house, is read 1. King. 18. to haue bin vehemētly addicted to y^e word of God, and to his Prophetes the interpretours of it: of which Prophetes he had a hundred, at the least, in caves, & (notwithstanding Iezabels crueltie, who sought to slea the) priuily ministred vnto their necessities. And the Pagan Eunuch, treasurer to Candace Quēne of the *Aethiopians*, found y^e meanes to get oportunitie of reading y^e holy Scriptures, even whilest he trauelled by the way, & was caried in a Coach, as we may reade Acts. 8. But why doe I not, to reprove y^e detestable dulnesse & slouth of some men, set doونه the words of Iohn Chrysostome, as touching the diligence of this Eunuch, written in the beginning of his 34. Homilie vppon Genesis: These they are: That Barbarous Eunuch of the Aethiopian Q^{ue}n, whic^h was in so great glory, & was caried in a Chariot, euen at that time neglected not reading, but taking the

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the Prophet in his hands, vsed great studie and diligēce, though he knew not what was conteyned in the booke: and hee broughte with him, whatsoeuer was in him, namely, a good desire, cheerefulnesse of minde, and aduizednesse in marking. For consider I pray thee, what a thing it was, not to omitte reading so muche, as in the time of trauellling, and especially sitting in a Chariote. Therefore well worthy are they of blame, that can not be perswaded thus to do whē they sitte quietly at home in their owne houses: but supposing such maner of reading to be superfluous, bycause either they keepe cōpany with a woman, or are appoynted to warfare, or bee charged with childrē and seruāts, or otherwise intangled with businesse, they thinke it no parcell of their charge, to apply themselues to the reading of the diuine Scriptures. Behold he was an Eunuch or gelded man, and hee was a Barbarian, which both were sufficiēt to make him negligent and carelesse: and yet besides he was in greate honour, & abounded in riches. Adde herevnto also that he was in his iourney, and was caried in a Coach. For to him that in this wise trauelleth by the way, it is no easie matter to be occupied in reading, nay, it is very harde and troublesome. Neuerthelesse, he through the wonderfull desire and care that he had, ouercomming all lettes and impedimentes, gaue himselfe intentiue to reading. Wherevpon it followeth, that he vttered not those wordes that a great number nowe adayes haue in their mouthes, namely, when they vse to saye, I vnderstand not the things that are written, I can not conceiue the deepe meaning of the Scriptures, wherfore thē shuld I bestow my time in vayne? I reade, and haue no body to direct me. As for him, he thought no such matter, being in language a Barbarian, in mind a Philosopher: but he considered rather, that he should not be shakē off, but holpē with grace frō aboue, so that he brought with him

S.ij.

that

that which in him lay, a true indeuour I meane, and diligence, whome also let vs imitate, &c. These things hath he in that place. Seest thou not, with howe greate sharpnesse and grauitie, Chrysostome cutteth off, and beateth backe the cold and senselesse reasons, that some deynthy toothed Cockneys are wont to vse, to the intent to cast from them the care of heauenly things: Truely they are ouerwise, nay rather very bayne in this behalfe. They proue themselves to be guiltie of a most greuous crime, who when they can find a time to bestow in banquetings and bellychere, in dicing and carding, in tossing to and fro of balles, in huntings in hawkings, in idle ridings vp and downe, yea, in deuising wayes to oppresse the innocents, and to spoyle good Citizens of that which they haue, to speake of nothing else more bitter, doe yet denie that they haue any spare time or leysure left, wherein to be occupied in reading and vnderstanding the word of God. But with Clubs vndoubtedly, I had almost sayd with forks or roddees and scourges are those most pestilente flatterers worthy to be beaten, that are not afrayde to whisper in the eares of soft and delicate men, and of suche as are ouerlighte of credite, that the studie of the holy Scriptures is altogether vnnecessary for a noble man, as though forsooth that true Nobilitie coulde stande withoute the knowledge of true vertues, whiche the Scripture alone doth rightly teache, or any noble enterprises bee happilye atchieued, where the foundation of Faith is not layde out of the worde of God, as though that whiche God hymselfe hathe desyned to bee fayre and expediente in a Kyng, that by mans authoritie ought to be deemed foule and vnseemely in a Noble manne. But rather to lette passe these shamelesse and treacherous flatterers, all true Nobilitie in deede hath respect to those worthy men, whome especially

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especiallpe the holpe Ghoste, than halpe and godly men doe wonderfully for their studie of Gods worde and sanctimony of lyfe commende and sette forth. So doeth the Scripture celebrate hym whom we spake of, namely, Obadiah, likewise Naaman the Syrian, 2 King. 5. diuers Princes belieuing in Christe, Ioan. 12. certaine Centurians, Math. 8. Luke. 7. Actes. 10. a Ruler, Ioan. 14. the Eunuch, Act. 8. Ioseph of Arimathea, Math. 27. Sosthenes, Act. 18. the noble men of *Thessalonica* and *Berhæa*, Act. 17. certaine of the family of Caesar, Philip. 4. I passe ouer very many godly Kings and Potentates mentioned in the olde Testament: neither do I declare what manner of examples of a Courtelye life and conuersation, maye fruitfully be gathered and obserued out of the Bookes of Genesis, Kings, Esther, Daniel. Of some holy fathers in their Commentaries and Histories are greately extolled, Apollonius an Ecclesiasticall wyter, Abdomenus, Senna, Tertul. Chrysostome, Nestarius Byshoppe of *Constantinople*, Ambrose Byshoppe of *Millan*, Hillary Byshoppe of *Orleance*, Cassiodorus Authoꝝ of the *Tripartite History*, Boetius, Seuerus, Sulpitius, and others: who, besides that they were noble by the pedigree of their Ancestors, and likewise in that they were of greate authoritie in the Church or Common weale, obtayned also an Honorable name and repozte by theyꝝ handlyng of the holy Scriptures. The consideration of these times of ours compelled mee, inasmuche as I see nowe euery where the Nobilitie in lamentable sorte to be farre awaye withdrawn from the Doctrine of Religion, to saye more to Noble men, than I was purposed to haue done. Lette vs nowe therefore passe forward to the other degrees.

If thou be a Judge, Consull, or Pector, surelye, seeyng it belongeth to thy office to take vppe contro-

S. i. j.

uerlies

*Judges, Con-
suls, Pretors,
must exercise
themselves in
reading the
holy Bible.*

uerſes riſen among men, wiſely to publiſh and ſet forth
lawes and ordinaunces, to releue the afflicted, eſpeci-
allye widowes, fatherleſſe childzen, and all perſons in
generall that are vnworthily oppreſſed, and neither for
fauoure nor for hatred to tourne aſide from equitie, to
take vpon thee the defence indifferently both of the poore
and riche, weake and mightye, ſmall and greate: it ſhal
become thee before all men continually to reade the ho-
lye Scripture, wherein are founde moſte waightie ex-
amples and preceptes, which maye in all thine actions
and dealings putte thee in remembraunce of Juſtice and
equitie. Reade in eſpeciallye Exod. 18. 23. Leuit 19 Deut.
1. 10. 15. 16. 17. 22. 24. 27. Iudg. 2. 3. 1. King. 1. 2. Paral. 19.
Prouerb. 18. 24. Psalm. 82. Ieſ. 5. Iere. 5. 22. and other
places moe elſe where. So highly oughte all good men
to eſteeme of the worde of GOD, that they ſhoulde co-
uet to haue the lawes putte forth by Emperours and
Kings tried and examined by the rule thereof: and if a-
nye claues be founde not thzoughly to agree wpyth the
doctrine of Chyiſt, that thoſe then either to be corrected,
or vtterly to be excluded from the compaſſe of Chyiſtians
equitie. But howe ſhall anye Iudge perceiue whether
the ciuil lawes doe aunſwere to the rule of that doctrine
or no, if ſo bee he hath neuer at any time beſtowed a-
ny ſtudy in it? for if a man ſhall content himſelfe onely
with the lawes once broughte in and eſtabliſhed, and
(without anye further triall of them) haue no regarde
at all to the ſacred Scripture, verily this man maye bee
indged to be in no better caſe then a Pagan or Miſcre-
ante. But it pleaſed the moſte godly and wiſe Princes,
Constantine, Valentinian, Theodoſius, Lotharius, and
manye others, otherwiſe to determine: Who, ſeyng
many lawes to be moze hard and ſharpe, than that they
ought to enioine Obedience to men that profeſſe Chyiſt
and true Religion, chaunged ſome of them, and other.

ſome

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some they utterly abolished. For in deede they truly iudged, according as the case requyret, that the worde of GOD oughte to be preferred before all mannes lawes whatsoeuer, and that inferioure lawes cannot be taken for iuste and vpright, that are founde in anye parte to varie from the highe and supream Lawe of GOD.

But if thou professe thy selfe to be a Souldiour, then *Neither must* soothly euen for this cause, forsomuche as nowe in these *souldiors neg-* dayes throughtye negligence of Captaines the good *or lette to reade* dinances of warlike discipline are (for the moste parte) *the holy scrip-* disanulled, thou standest in more nede to taste of the ho- *tures.* ly Scriptures, and euen by little and little to drinke them in (as I may so saye) with full draught. For oute of them shalte thou learne to stande in awe of GODS Maiestie: and shalte be admonished verie earnestlye not so vngrationallye hereafter to abuse (as Souldiours doe nowe euerye where, common souldiours especially, more vile than anye barbarous and hyzed Carian) one while the moste holye name of GOD, an otherwhile o- ther thinges, whyche oughte to be moste highlye este- med of all, and not withoute a certaine reuerence and signification of Honoure and feare, once to be na- med or spoken of. O howe horrible and vnspeakeable blasphemies doe these common Campe followers, and sellers of all manner of ruffraffe, daylye bonite oute of their mouths: Verily I whollye quake and tremble, and am afraide leaste the earth shoulde open, so ofte as I stande or sitte in companie, where some thinges are discoursed as touching the vncredible crueltie of these newe kinde of Souldiours for doubtlesie to the people of old time I suppose that such were not known.

Why do they not therfore at the length take the ho- ly Scriptures into their handes, and oute of Moses Deut. 11. 12. 13. oute of Jehosua 23. oute of the Psalmes

144. oute of John Baptiste Luke 3. and other places
more, learne, with what fidelitie, integritie, and disci-
pline they oughte to be conuersant in warre, and with
what conditions to looke for ioyfull victoꝝ at the hands
of Almighty GOD? If by no other meanes, yet truelye
euen by the vngodlynesse alone of the souldiours of thys
tyme GOD being prouoked to anger, iustely sendeth
downe vpon the earth, which now al provinces do feele
and bewaile, euen the vttermoste of all extremities
and calamities. Doubtlesse I am perswaded that it can-
not come to passe, that those Chieftaines shoulde euer
obtaine anye glorious victoꝝ, and triumphe ouer their
enimies, being garded and enuironed with wicked sould-
diours, and now and then fighting without cause why,
caste themselues headlong into wonderfull daungers.
For the sinne of one false harted souldiour, whiche had
pryvely kept to hymselfe some of the thinges that were
commaunded to be destroyed, all the whole hoste of
GODS people was broughte into greate hazarde, Je-
hosua 7. Then what may we looke for, where so huge
a rabblement of moste vile and treacherous souldiours
are dayle hyed, for the warres? But I remember that
whyche Anacharsis on a time demaunded of one, name-
ly, Whether those that saile ought to be counted among
the quicke or deade? And hee added the cause, that when
they are thought to be in greatestt safety of all, they are
no further off from death than the thickenesse of the
shippe borde: that is, a three or foure fingers breadth.
Whiche reason Iuuenall in his Satire 12. forgate not
to render, saying:

Goe

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Goe nowe thy waye, and to the Windes,
 thy lyfe and soule commit,
 And truste vnto a brittle borde,
 as thoughe full safe on it,
 Thou mightste remayne, when further off
 from death thou shalte not be,
 Than ynches foure, or seauen at moste,
 Beet nere so large a tree.

And surely euen as doubtfull and vncertayne is the life of those men that serue vnder the standerdes of any Emperoure or Capitayne whatsoeuer within the sight of their enemies Campe. For among so manye weapons of the enemies, so many Darts and Halberds, so many Swordes, and (as nowe the manner is) amongst innumerable bullets of Gunnes, whiche are shotte very swiftly and very farre off, who can be sure of hys life so muche as one moment of an houre? Alas howe often commeth it to passe, that a manne sitting in his Tent dozes, or being in the Towne and Castell besieged, or at home in hys house doyng of some worke, and thinking of nothyng lesse than of death, is sodainely taken awaye with one of these bullets: There is no regards or difference of the Emperoure, Marshall of the hoste, Standerd-bearer, common Souldiour, pezannt Scullion. Moreover, as nowe adayes (for the moste parte) warres are made, and Souldiours doe liue all verie dissolutely and intemperatelye, ofte tymes it happeneth, that contagious diseases doe spreade a-broade throughte all the troupes and bandes: by means whereof many moe are consumed with burning agues, with inflammations, with perillous fires. wyth the pestilence, wyth hunger, wyth thyrste, with colde, than wyth the force of theyr enemies. Wherfore, like as
 L. in

in tymes paffe there were some that counted it a happy thyng, in case they mighte dye in battell, and winne as greate renowne after their deathe as didde the Latines, or worthy Romaynes, whereby they woulde signifie and proteste the invincible fortitude of theyr mindes, even so now we lette our men of warre in these dayes worthily esteeme it as a principall pointe of prayse and commendation, if it fortune them, beeing beset on euery side wyth so many and greate perilles, to dye, not as the common sorte of souldiours vse to do, but as true Christian warriours in deede. But no such manne can dye valiantely eyther for the glorie of GOD, or for their Countrey, or else returne home wyth triumphant victorie, saue those onely, that when they are quiet at home in their houses, doe so exercise themselves in reading the Scriptures, that afterwarde when they muste watche abroad in the wyld fieldes, and abide all bruits that shall fall vpon them, they maye comforte themselves mutuallye out of the worde of GOD, inflame their mindes wyth courage, call rightely vpon GOD, committe the safetie as well of theyr soule as bodie to hys tuition, and make confession of their Christian Faith. And surely it behoueth as well all other Christians, if at least wise we wil hearken to Saint Paules counsell, as also those vndoubtedly that followe the Campes of Christian Princes, to be euermore throughe furnished with the whole armour of GOD, and to haue their loynes girded about wyth Trueth, their breast fenced wyth the breastplate of Righteousnesse, their feete shodde with the preparation of the Gospell of Peace: and aboue all to take the shielde of Fayth, and to put on the helmet of Saluation, & lastly to beare alwaies in their hands the sword of the spirite, whiche is the worde of GOD (of whych inward and spirituall weapons a type and resemblance we maye

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maye dayle in our minde beholde in the outwarde weapons of the bodye) whereby they may bee able to stande faste againste all the assaultes of the diuell (the common enemye of mankinde) and to repulse the firy darts, that hee neuer ceaseth to hurle at them.

Further (sayth an other) I am a Lawyer: what haue I to doe with the Scripture? Shall I tell thee? Very muche. For it is to be wished by all meanes, bothe of thy selfe, and of all that craue thine ayde in the Courte, that thou werte in deede wyth a certayne addition suche a one, that is to saye, A Christian Lawyer. Thou makest thy vaunte I am sure that thou wilt do all thyngs accordyng to righte and equitie, and challengest to thy selfe both the power and will so to doe. But verie hardlye shalt thou make anye man beleue that thou arte of this minde, unlesse thou imbracest also the pure Doctrine of Religion, and by the direction thereof enuoye thy selfe, to deale faithfully and trulye in all thy procedyngs, and to prosecute the things that are lawfull and iuste. In some Countries the Lawyers are euill spoken off, and noted to be scante good Christians. Thys blotte shall hee wype cleane awaye, whom the people shall perceiue earnestly, and wyth an vnfained desire as well of profiting in godlynesse of lyfe, as also of finding out and obseruing of equity, to peruse the holys Scriptures. Lactantius Firmianus, and after hym Saint Hierome, doe wonderfully commend one Minutius Felix, a notable Lawyer of Rome, for hys excellent knowledge of holys Doctrine: what let is there then, why the Lawyers of our tyme shoulde not imitate thys manne in the studye of Heauenlye thyngs?

*Lawyers ought
to be famili-
arly acquaint-
ed with the
holys Scriptures*

Moreouer, by the selfesame Law and condition muste deuotione knowe themselves to be bounde also, especiallye in

Phisitions also

muste deuout-

ly traueile in

ally the scriptures

T.ij.

allie for because they haue a singuler commendation of
 theyr Arte and full of authoritie taken out of the holie
 Scriptures themselves. For they bragge very muche,
 that by the mouth of the moste wise Hebrew Iesus the
 sonne of Syrach Chap. 38. Phisicke is commended as a
 thing giuen of GOD for the necessitie of mans lyfe :
 and that moste holie mienne, as the Prophete Esaye 2.
 King. 10. Esa. 38. the Euangeliste Luke Coloss 4. and
 others moe, haue exercised the same Arte to their singu-
 lar prayse. Certes Hipocrates the Prince of Phisitions,
 beeyng but a Heathen man, in hys booke *De decentis
 ornatu*, sayth that the knowledge of GOD oughte inef-
 pecially to bee rooted in the hearte of the Phisition, and
 that in diseases and maladies hapning, Phisicke should
 verie reuerently behaue it selfe towards GOD. From
 whome disagreeth not Galen, in his ninth Booke and
 fiftenth Chapter, *De Hipocratis & Platonis dogmatibus*,
 and in hys worke *De animi moribus corporis temperaturis
 sequentibus*, that is, Touching the maners of the minde
 followyng the qualities or temperatures of the bodye,
 the eleauenth Chapter. And all men doe greatlye co-
 uet and desire to attaine vnto a certaine happynesse in
 making and ministring of medicines. But thys dexter-
 itie can they by no meanes looke to come by, unlesse
 they call vppon GOD wyth a true and liuely faith, and
 prouoke their patients likewise to doe the same. Whiche,
 that they mighte diligently doe in dede, we reade,
 that it was well prouided in the councell of Lateran
 Canon. 22. whiche is referred also among the De-
 cretals *De Penitentis & Remissionibus*, c. *Cum infirmitas*.
 And Hostiensis expounding the same, sayth: that those
 Phisitions doe grieuously sin, which obey not that most
 wholsome law. And I know not truly how it cometh
 to passe, that all sicke folkes for the most part, do more
 willingly call for him, and commit their life vnto him,

and

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and trust assuredly that they shall be holpen of him, whome they perceyue and vnderstande to be a louer of Gods holy word, and a follower of true Christian pietie and godlynesse: in like case, as if they were persuaded, that what Arte is not able many times to do, that might be supplied by sanctimonie of life and Prayers. After which sort verily we haue knowen many in times past restored to health by most holy me, more no doubt through feruent Prayer vnto God, than by any medicine though neuer so artificially made. So also dothe Saint James Chap. 5. commaund that to the anoynting with oyle, holy Prayer should be adioyned. It followeth therefore, that the Physician, if he diligently peruse the Bookes of holpe Scripture, shall very well prouide, both for the saluation of his soule with God, and also for his credite and estimation amongst men, yea and besides all this, he shall obteyne of God happy success in his Science, and in all his proceedings.

But now, he that is a Merchante, and compassed about continually with innumerable affayres and dealings belonging to his trade and Merchandise, tossed and turmoyled too and fro, now hither, now thither, and neuer at anye certayne stay, ought ever and anone to bestow some time in sitting and examining of his owne conscience, and in commending the safetie of his bodye and soule into the hands of God: and that so muche the more often, by howe many more and greuouser perils both by Sea and by Lande, he seeth himselfe to be cast into every minute of an houre. He ought moreover to labour by all meanes possible, that credite and trustworthinesse, whiche is a certayne constancie and truth both of sayings and doings, maye appeare in all his actions, which then chiefly commeth to passe, when he inforceth himselfe to abide by his worde and couenant, when hee dothe not counterfet or adulterate the wares broughte

It is expedient that Merchant men also, and Artificers, should profite in the Scriptures.

L.iiij.

home

home from anye place, but without vauitie, withoute fraude or guile, withoute the conceyte of filthy gayne, uttereth and selleth the same. But that any man should in this wise giue both vnto God that whiche is Gods, and vnto men the things that are mens, it is very vnlutely, nay, it is impossible, except he shall firste deeply imprint in his mind the commaundements of God, put forth in the holy Scriptures, as touching buyings and sellings, as touching diuers and sundry kindes of contracts or bargaynes, Leuit. 25. and elsewhere: of payments, Leuit. 19. Deut. 24. of pawnes or pledges, Cro. 22. of iustice and equitie in weightes and measures, Leuit. 19. Deut. 25. Psalmer. 11. 20 (out of whiche oracles, as out of wellsprings, doe flow all ciuill lawes deuised and made of like matters.) The selfesame iudgement is to be giuen of all artificers and craftesmen in generall.

To husbandmen also is commended the reading and hearing of the Scriptures.

Where if it were so nowe that husbandmen knewe, howe greatly their state and condition is euery where commended in the holy Scriptures: but who is able to reckon by the places, wherein are propounded and put forth the examples, sentences, precepts, comparisons, parables, taken and drawen from matters of husbandry? if they knewe likewise, what duties of godlynesse are prescribed vnto them towarde the poore and towarde strangers, Leuit. 23. they woulde no doubt make much of those Bookes, and suffer no daye to escape, wherein they would not bestow some time at home, eyther euening or morning, in reading and meditating the worde of God. Doubtlesse, the things that are conteyned in the, be farre more excellent, than those whiche Chrysostome in hys 19. Homilie to y^e people of Antioch, setteth downe as touching the honestie and vertuous conuersation of Husbandmen: though (I graunt) his allegations are not to be despised, yet for breuities sake, I will not here insert them. And for so much comonly as these
kind

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kind of men do inhabit, and dwell farre off frō neyboys,
 and besides haue not alwayes the Ministers of theyr
 Churches neerehand vnto the, it cā not be, but very re-
 quise and necessarie, that at leastwise, the good man of
 y house himself, especially where there is great store of
 children & seruants, & many workemen are dayly hired
 (as it vually cometh to passe in husbandry, being for this
 cause very worthy of commendation) should so profite &
 go forward in the doctrine of Religio, that he might be
 able to goe before his household and familie in inuocatio
 & prayer, sometimes to open and declare the chief points
 & principles of faith: and (in case anye casualtie or mis-
 fortune so require) to lift vp him that is beaten downe
 with affliction, or other necessitie, to comfort those that
 be sicke and like to die, whether they be in his owne, or
 in his neyghbours house, to arme and strengthen woth
 places of holy Scripture the partie that wassles in the
 last agonie of death, to instruct his children in some
 measure in the wayes of godlynesse, and when they of
 his household are letted by vnseasonable weather, or o-
 ther occasion, wherby they can not resort to the Church
 to heare the worde of God expounded by the Minister,
 then he to reade somethings vnto them out of the holye
 Scriptures: after whiche sort truly we knowe that the
 holy Patriarkes, and innumerable others haue in olde
 time bin accustomed to do. What shall I say further?
 There is no house that can rightly be called a Christiā
 house, except the worde of Christ dwell in it, and some-
 thing be dayly vttered & hard as touching holy matters
 or points of Diuinitie. Euery wel ordered & true Chri-
 stian familie, ought to represent the forme & similitude,
 as well of the common weale, as also inespacially of the
 Church, and that most chiefly by y continuall hādting &
 intreating of y word of God. Neither cā it be pretended,
 y any person is vnapt or vnfit to be taught. If it so fall
 out

It is expedient that Boyes and Mothers also be instructed in the holy Scriptures.

out that euen little children doe some perceyue wordes tending to laughter, or otherwise vnprofitable, lighte, I will not say, lewde and filthy, and can find the meanes readily ynough to reapeate them agayne, why shoulde they not as well learne nowe and then somewhat as touching godlynesse of life, and Christian Religion? wherefore Chrysostome in his 2. Homilie vpon Iohn, with a very sharp and controlling kind of speech ratleth vp parents, saying: That they do prouoke Gods wrath against themselues more than they would thinke, when they count it to be troublesome and ouertimely to haue their children trayned vp in the exercise of spirituall things: Do not so accompte it, (sayth he) do not so esteeme it. This age doth of all other stand most chiefly in neede of Spirituall admonitions: it is greene and tender, and quickly drincketh in the liquors that are dripped into it. If any man wil go about to draw them euen from their cradles, and (as yee would say) from the very traces of sinne, vnto the way of vertue, he shal confirme them in a certayne stayednesse and nature of godly liuing. Neyther will they lightly of their owne accorde, fall into a worser biasse, where they haue with suche a custome as this, bin allured from their tender yeares vnto vertue. By this meanes also they shall the more willingly both honour and reuerence their elders. Agayne, they shall be made more fitte to deale in any worldly affayres. Thus much hath he there. I am compelled to adde heerevnto out of the same Authoure, that is to say, the golden wordes of his golden mouth, written in his 21. Homilie vpon the Epistle to the Ephesians. Wouldest thou haue (sayth he) thy sonne to be well nurtured? bring him vp fro his youth in the feare and nurture of the Lord. Thinke it not to be superfluous, if hee heare the holy Scriptures: for there shall he first heare this: Honour thy Father, and thy Mother. Therefore
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this is done for thy behoofe. Say not, it belongeth to Monkes to heare the Scriptures. Shal I make my sonne a Monke? No, it is not needefull for him to be a Monke. Why fearest thou that whiche is greatly for his profite? Make him a Christian. It is chiefly requisite for worldly folkes, to knowe what things are taught them out of the Scriptures, especially for children: for there is much folly in that age. And that folly of children is much increased, euen in outward things, when they once know that those noble men also whome they haue in admiration, are subiect to infirmities, and afraid of death. Of which sort was this, that Achilles, when he saw that hee must now dye for his concubine, repented him then of his deede: of which sort is this also, namely, when one is drunke, and manye other suche things are committed. These medicines therefore are needefull. For is it not to be thought a poynt of greate folly in thee, to sende thy children to learning, and to prouide them Scholemasters, and to see that nothing bee wanting for their instruction, and in the meane time not to bring them vp in the nourture and chastisement of the Lorde? Therefore do euen we first of all reape the fruite of this thing, that is to say, through our owne defaulte, we haue harbraynd, vngracious, disobediente, and vnmanerly children. Let vs not then thus do, but let vs obey this blessed Apostle, who giueth vs good counsell: let vs bring them vp in the instructiō and information of the Lord. Let vs set before them an example, causing them from their tender youth diligently to apply the reading of the Scriptures. Wo is me, whilest I am thus continuallye speaking, I seeme to do nothing else but trifle: howbeit, I will not ceasse for all that, to do that which mine office bindeth me to do. These things hath he. All that Sermon of his is very worthe to be read, as in whiche he sheweth with manye reasons, that those (when all is

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said)

said) do best prouide for their children, and lay open vnto
 to them the way to riches, peace, and tranquillitie of
 life, happie estate, and to preferment in Princes courts,
 whiche haue a care ouer them that they be instructed e-
 uen from their infancie in the holy Scriptures. To bee
 short, the husbände and the wife, the parentes and chil-
 dren, the maisters and seruantes, the mistresses and
 maydes, may find in the holy Bookes infinite as well
 preceptes, as examples, whiche it is not needefull to re-
 hearse, as touching all those things that it behoueth e-
 uery one of them to doe in their seuerall state and cal-
 ling. The same must thou thinke to be spoken both vnto
 to widowes and virgins, of whose care and diligence,
 like as also of the instruction of children in the holye
 Scriptures, we haue aboue somewhat discoursed. So
 far forth therfore is that true, which Saint Augustine
 sayth, *De verbus Domini Sermone. 19.* namely, that vnto
 all estates of mē there is prescribed in the sacred bookes
 a rule to liue by, and that all and euery sexe, age, and de-
 gree, is prouoked to leade an vprighte and godly life.
 Therfore (as we began to saye before) not onely those
 that are appoynted to the Ecclesiasticall ministerie, but
 also generally all Christians, of what estate or conditi-
 on soeuer they be, ought dayly to bestow some time (at
 the least) in reading and perusing the Bookes of the
 Prophets and Apostles. The continuall meditation of
 the Scriptures, is not the priuate and peculiar office of
 some fewe persons, but the common and publike dutie
 of all Christians. I graunt in deede that the godly and
 learned Pastors of Churches shoulde goe before, but
 yet muste all other states and degrees followe after:
 There is none, neyther one nor other, that can bee de-
 barred from this daunce. There is no man in this life
 in all respectes so perfite, vnto whome remayneth not
some thing moze to be learned: no man so exactly ac-
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accomplisheth his dutie, but that some good man (for I
 speake not of anye flaunderous and enuious cauiller)
 may say vnto him: this would be amended. Wherefore
 I beleue there is not any man liuing, whiche by the
 rules and exhortations of the holy Scriptures, may not
 onely become better learned, but also better qualified,
 and which by reading of the word of God, may not bee
 made more strong and couragious to all good actions of
 life whatsoeuer. A greate offence it were doubtlesse, to
 surmise, that the Philosophers, or anye other persons
 besides shoulde be able, better to prescribe what euerie
 one ought to do, or to leaue vndone, than God himselfe.
 Certes the Philosophers, Lawmakers, and other
 worldly wise men, when they dispute of duties, doe of-
 tentimes erre. Euidente pꝛoues hēereof we haue in
 Plato, Aristotle, Panætius, Cicero, and such like, whiche
 doe commonly one carp and controll another. Neyther
 doe they commend any thing as comely and honest, but
 so far forth as it is deemed to be suche by the opinion of
 men. But the Prophetes and Apostles coulde not erre,
 bicause they were taught by the holy Ghost (who is the
 spirit of truth, and voyd of all error:) yea & they so vꝛged
 & commanded all things, as they knew y^e same to be al-
 lowed of God. But to frame y^e life and maners in suche
 wise as God maye be pleased with them, is no doubt a
 most soueraigne thing, & highly to be desired of all men.
 And in deede y^e Philosophers cā after a sort tell vs what
 one man oweth vnto another, but what mā oweth vnto
 god, how God shuld rightly be worshipped, of true faith
 in God, & remissiō of sins, of y^e inward spirituall righte-
 ousnesse of y^e heart, & of other things like vnto these, they
 do not so much as make any mētion at al, much lesse cā
 they persfitly declare thē. As oft as in the writings of y^e
 Philosophers, ther happen any place as touching God,
 or as touching y^e duty of man towards God, we see how

coldly, slenderly, and obscurely, they runne ouer it. Which truely that it shoulde so come to passe, God undoubtedly had ordeyned, & that eyther for bycause they were conuicted in their owne consciences, and stayed not vpon any sure foundation in these their disputations: or else for that it was not their proper charge, but was reserved for others, the Prophets, I meane, & Apostles, & their Disciples: and finally, for so much as God would haue all men to be admonished by this meanes, that the perfite knowledge of God, and of his will, is to be learned, not out of the Bookes of the Philosophers, but only and alone out of the holy Scriptures. And this is that in effect whiche the Apostle meaneth 2. Timoth. 3. When he saith: That the holy Scripture inspired of God, is profitable to instruct in righteousness, that the man of God may be perfect, and prepared to all good works. Wherevnto, Saint Augustine hauing respecte in hys 2. Sermon vpon the 90. Psalme, very wittily said, That the holy Scriptures are letters patents, sent downe from the heauenly Citie to vs, which do exhort vs all to lyue well. Wherefore, whosoever coueting to reade the holy Bible (wherein is most absolutely comprised all the discipline concerning y duties of all and euery Christian, as wel towards God, as towards men) and to refoyme his maners accordingly, requireth the same Bible to bee reached vnto him, he shal more truely a great deale say of it, Giue me my Maister: then long ago Cyprian vsurped y like saying, as oft as he meant or spake of y most famous writer Tertullian (if we may credit Hierome.)

But I will procede somewhat further to speake of certayne dueties which are common to all Christians, and yet in the meane time can not rightly be performed of any man, without the reading and knowledge of the Scriptures. Howbeit, I will speake only of the chiefe & principall, wherevpon depend other almost infinite. In

There be certayne duties common to all Christians, whiche it is needefull for shē to learne out of the holy Scriptures.

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the explication whereof we will gather together those reasons, wherewith the consciences (I hope) of men shall so be stricken and pierced thow, that whosoever wil be counted in the nūber of Christians which make not their vaunt at the least of a baine title, maye easily vnderstande, that hee hath of necessitie to applye himselfe diligentlve to the reading of the Scriptures. Whych the thyng that wee woulde doe and accomplishe, we haue once befoze promised alre dy.

Tell me therefore, whosoever thou be, and haste a desire to be called a Christian: I meane suche a desire as is vnfayned: oughtest thou not (if thou couetest in dede to be that whiche thou faine wouldest) to labour by all meanes possible, to declare thy selfe to be a true and liuely member of that spirituall bodye, whych is the Church, and whereof Christe is the heade: for thus we reade of all men, of what age, sexe, dignitie, or condition soeuer they be that are regenerate and bozne againe in CHRIST, Rom. 12. Wee being many are one body in CHRIST, and euerye one feuerally one anothers members. 1. Corinth. 12. Wee are all baptized by one spirite into one body, whether wee bee Iewes or Greekes, or bonde, or free, and we haue al tasted of one spirite. And in the same Epistle and tenth Chapter. Wee that are manye, are one breade and one bodye: for wee are all partakers of one breade. Ephes. 4. One bodye and one spirite, like as also you are called in one hope of youre calling. One Lorde, one Faith one Baptisme, one GOD and father of vs all. Chap. 5. Wee are members of his body, whych is the Church. Therefore thou canste not chōse, if so be thou wilt be counted better than an Ethnicke, Iewe, or Turke, but testifie by some meanes, that thou arte indeede a true, liuely, and effectuall working member, of the holve Church of GOD. But if thou canste not be the mouth

*All Christi-
ans muste en-
deuor to shewe
themselves to
be true mem-
bers of the
Church.*

or the eie, that thou mightest sustaine the rowth of a
 Byshop, and gouerne the Church by commaunding &
 ordeynynge whatsoeuer things shoulde be profitable and
 necessarie: if thou canste not be the tongue, whereby
 thou mightest publikely teache and prophesie in the
 Church: if thou canste not be the hande, to dispose the
 Sacramentes or goodes of the Church: yet surely thou
 mayste be the eare, thou mayste be the finger, thou
 mayste be a parte of the breaſte, and (to make an ende)
 thou mayste and oughtest to be of that Church,
 whiche standeth in neede of verie manye Ministers,
 and is alwayes occupied aboute manye thynges,
 some certayne member, and that truely quicke,
 liuely, stirring, and suche a one as is bewtifified both
 with feeling and mouing. Ouelpe take heede thou
 dispayre not: and accounte thy state to be happye, if
 thou mayste haue place in the Church, but euen a-
 mong the basest and weakest members, so they be
 sounde, and not as yet for their rottennesse to be cutte
 quite awayne. But there is no common wealth that ac-
 knowledgeth that manne to be a Citizen and suffereth
 him to enioy the common priuiledges of the Countrey,
 whiche doth not reuerence the Magistrates in it, but
 refuseth to obey them: whiche will not embrace the
 vprighte Lawes and excellent Statutes, that are
 the verie sinewes of Common weales, neyther pro-
 mise that he wil liue after them. Neither in very deede
 deserueth hee the name of a good Citizen, that careth
 for none of those thynges, whiche pertayne eyther to
 the dignitie of the Common wealth wherein he liueth,
 or to hys duetie in defending and adorning the same.

Howe then shall the Church iudge thee to be a
 liuely member of hirs, incase thou doest not homage,
 as thou arte bounde, vnto CHRISTE hir heade:
 incase

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incase thou neuer bethinke thy selfe to vnderstande the Doctrine of CHRISTE? incase she perceyue no lyfe of Fayth, no motion of anye good actions to be in thee: the Church finally is not holpen by any dutey or diligence of thine. For why, it is certayne that all the godlye do receiue lyfe and mouing, from CHRISTE their heade, and from hys worde. CHRISTE is the life of the Church, who powreth abroad after a wonderfull manner his vitall powers into all hys members: and the wordes whyche CHRIST speakes, are spirite and lyfe: Joh. 6. and againe, by the worde of GOD the faithfull do liue: Deut. 4. Math. 4. As any of you so fonde and foolish, as to thinke himselfe for thys cause onely to become a member of the Church, for that he doeth nowe and then, or (if hee will) euerye daye in the weeke, repayre corporally to holyc assemblies: May it behoueth thee to be ingrafted and linked into that bodye in spirite, like as in verie deede the selfe same bodye is spirituall. But the spirite is nourished and sustained by the word, wyth the which it hath a certayne Analogie, or proportion. Now therefore if so be either when thou arte present in Ecclesiasticall assemblies, whiche are especiallye ordained for the handling of Gods worde, or when thou art returned home to thy house, thou intentiue ly readest the worde of GOD, hearest it, and layest it vppon thy mind: then, beleue me, shalt thou bee reputed and taken in verie deede for a liuely member of the Church. And truely this is a verie small matter, and easie to be done, whyche (as a testimonye of thy engrafting into the Church) we requyre at thy handes. For if thou refuse once to ensearche the Scriptures, doubtlesse I doe not see howe thou shalt bee able to perfourme anye thyng worthy of commendation. Hee that

that cannot abide, to apply himselfe to the hearing and reading of Gods worde, wythout the which there is no accesse vnto Faith: howe shall we suppose, that he can be broughte to accomplishe anye woꝝkes oꝝ dueties of Loue flowing out of Faith: soꝝ soothly where the word of GOD is, there is hearing: where Hearing is, there is Faith: where Faith is, there folloꝝe of necessitie the woꝝkes of Loue. Be carefull therefore, to heare, reade, and vnderstande the worde of GOD: so shalt thou haue Faith and the frutes of Faith and Woꝝkes: yea, and so shall all thinges redounde to the common edifying and encrease of the wholebodye of the Church *Ephes. 4.*

Euerye Christian ought to bee readye to render a reason of hys Faith to euerye one that asketh it.

But I haue further to demaunde of thee O Christian (foꝝ I doe as willingly foꝝ mine owne parte attribute this glorious title vnto thee, as thou foꝝ thy parte arte willing to heare it:) Wherefoꝝe, I praye thee, art thou called a Christian, but bycause thou beleeuest in IESVS CHRIST, and haste once receyued baptisme, as a seale of this thy faith, and of the Righteousnesse thereof. But howe wilt thou perswade vs that thou beleeuest in CHRIST, if so be thou be ignorant of the articles of Faith: if thou canst not make confession of thy Faith: and so ofte as neede is render an accompte of the same: foꝝ there are certayne generall preceptes prescribed indifferently to all Christians, as: Hee that beleeueth, shall be saued. *Math. 28. Rom. 10. 4c.* He that confesseth me before men, I wil confesse him before my father whiche is in Heauen: *Math. 10. Marc. 8. and Luke laste.* Againe, *Rom. 10.* With the heart man beleeueth vnto Righteousnesse, and with the mouth confession is made vnto Saluation. Moreover, the Apostle Peter in hys seconde Epistle and thirde Chapter sayth: that all those that haue giuen their names vnto Christe, oꝝ are called Christians, oughte so farrefoꝝthe to procede in
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the study of the holy mysteries that they hauing hearde
 y^e truth of their Faith out of the Prophets and Apostles
 declared in the Scriptures, mighte fully and substanti-
 allye comprehended the same, and also be able euerye
 man for himselfe at all times, and to euery one that re-
 quyreth it, to render a reason of his faith and hope.
 But that any man shoulde be able to confesse his faith,
 and to yelde an accompte thereof, that hath not bene
 some space conuersante in the sacred Scriptures, it is
 by no meanes probable or likely. For it is one thing
 simply to make a confession of Faith, and an other to
 render an accompte of Faith. As for the one, it maye
 readilye ynoughe after a sorte be performed of euerye
 manne, especiall ye when there is no perill of persecuti-
 on nere at hande: and there is no manne in a maner,
 which hath not sene at one time or other, many folkes
 so to haue learned and repeated by hearte the Symbole
 of the Apostles, yea, and the Nicene Crede, and that
 now & then also in an vnknown language, as Popin-
 sayes are wont to chatter whē they bid men good mor-
 rowe or good euen: but as touching the other, he that
 will do it, must of necessitie declare, that his faith is by-
 holden by the worde of GOD it selfe, and (as Paule
 speaketh Rom 3) confirmed with the testimony of the
 lawe and the Prophets. For thou arte vtterlye de-
 ceived, incase thou thinkest it lawfull for thee to put
 ouer the office of beleuing to another, and to be suf-
 ficient, in case thou confessest thy selfe to beleue, as
 thy Godfather beleued, which vndertoke and gaue his
 worde for thee at the holye Fonte, or as the Churches
 beleue, or as the Ministers of Churches. For vndoub-
 tedly in the matter whyche appertayneth to the euer-
 lasting saluation of the soule, euerye manne oughte
 to be his owne factour, to be nearest vnto hymselfe, to
 gage bys owne proper Faith befoze GOD, and the
 Church,

Church, wyth hys owne proper hearte to beleue vnto
 Righteousnesse, and with his owne proper mouth to
 confesse vnto Saluation. For like as it profiteth not
 thy bodye, in case an other manne taketh meate for
 thee or in thy steade, and thrusteth it into his owne
 maw, and in the meane tyme, leaueth thee hungry
 and almoste hungersterued for wante of fode: euen
 so arte thou wonderfullye deceyued, when thou weneest
 that it will be behouefull for thy soule, in case thou
 thy selfe beyng ignoraunte of the thynges that belong
 vnto Faith (whylest I meane thou arte bothe of age
 and vnderstanding meete to haue learned the worde of
 GOD) and making no confession at all, an other man
 doe declare hys Faith before GOD and his Church.
 This is not the waye, no, this is not the way, beleue
 me, to attaine vnto the scope and marke of Saluation.
 Those saide preceptes of beleuing, of confessing, of
 rendring an accompte, doe in verie deede binde euerye
 particular man withoute anye difference. Be yee rea-
 dye (sayth Peter) to gyue a reason alwayes, and to e-
 uerye one that asketh. But how canste thou hope that
 thou shalte haue at all tymes, and in euerye place, ey-
 ther thy Godfathers and Godmothers, or teachers of
 the Church to be present wyth thee, whyche wyll doe
 so muche (I meane make answer) for thee: And for
 this verie cause is the custome commonlye receiued in
 the Church, that the confession of Faith shoulde vpon
 Sondages and Holy dayes, be recited in suche a
 forme, as albeit there be but one common Faith of
 all, like as there is but one GOD, and one Baptisme,
 yet it shoulde not be saide in common, we beleue in
 one GOD: but, I beleue in one GOD, to the intent be-
 rily euery man might perceiue, that he hath for himself
 both to make confession, and also to render a reason of
 his faith. For whiche cause also, when Baptisme is
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ministred, it is vsed in all Churches and Prouinces after one and the selfesame manner: as for example, euerie one being asked the question of the minister of the Church seuerally, aunswereth for himselfe, and sayth: I belecue in GOD the father, I belecue in Iesus Christ hys onelye begotten sonne, I belecue in the holyc Ghoste, and so forth: as touchyng whyche order of questioning and aunsweryng, there is plaine mention Act. 8. where is touched the regeneration of the Ethiopian Eunuch. Neither can it be declared, howe great a pestilence that fond opiniõ of Faith inuolued (as they terme it) scattered abroad by certaine vnlearned ideots, hath broughte into the minds of menne, where by they thinke they do inough, when they prolesse theselues to beleue, as other men beleue. For doubtlesse herevpon hath risen a moste perillous securitie. Yea it hath come to passe by little and little, that those which should haue obtayned saluation by faith, haue bin so bold as vtterly to neglecte and contemne Faith. But those that haue once neglected & cast from them the care of thetr faith, howe is it possible that they should afterward performe the woꝝkes of Charitie, especially such as are pleasing and acceptable vnto GOD, of which sozt are those onely and alone that flowe and procéde from Faith: And in whom there is neither Faith nor Charitie, the same must also of necessitie be destitute of y benefite of hope. These things being thus determined, it followeth, that suche persons are hitherto fallen away from the grace of GOD, and oughte not to be made anye better accompte of (if we haue regarde to spirituall blessings) than Pagans or brute beastes. Than whiche estate doubtlesse, especialle of a man that is baptized and glorieth in the name of CHRISTE, nothyng can bee sayde or thoughte, moze wretched or myserable.

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The manne that hathe eyther no Faith in hym at all, or suche as is verie slender and vnperfected, neyther vseth to stirre vpp, to nourishe, to encrease, and confirme the same by reading and meditating of the worde of GOD : that manne (I saye) whatsoeuer he bee, looketh in vaine to receiue anye spirituall benefites at GODS hande. But that Faith do we affirme to be nothing, or as slight and slender a thing as maye be, whiche onelye is *implicita*, that is to saye, inuolued or enwrapped, suche I meane as is fast fixed and locked vpp in the breaſte of an other manne, but hath no manner of place in thine owne. Therefore euen as Faith is looked for at thy handes, and muste issue from thine owne selfe, so is the reading and knowledge of GODS worde, wherein are declared the principles of Faith, and whereby the lively iustifying faith is kindled and nourished in the mind, likewise requyred at thy handes, & must of necessitie also procede from thy selfe. And to thys end pertaineth that rebukemēt, or cōplaint (whether it be) of Chrysostome in hys sixtēne Homily vpon John : Some there be (saith he) more fonde than children, that saye : Blessed is euerye soule that is simple : and hee that walketh in Simplicite, walketh in Faith.

This truelye is the cause of all calamities, that a great number can no skill to alleadge fitte testimonies of Scripture for matters in question . For the simple in that place is not to be taken for the Foole, and for hym that knoweth nothing at all : but for hym that is not euill, for hym that is not craftye. For if it shoulde so bee vnderstoode, it hadde beene superfluous to saye : Be yee wise as Serpentes, and simple as Doues.

Euery Christian ought to foresee & provide, that hee erre not, or be not deceiued in the doctrine of Religion.

But nowe oughte euerye man verie carefully to be ware and take hēde, leaſte he erre in anye wise in the Doctrine of Faith, or be deceyued and beguiled of others.

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others. The Angell of darkenesse oft times changeth himselfe into the likenesse of an Angell of lighte. In these dayes are to be seene euery where greate swarmes of Hypocrites, false teachers, and enuious men, whiche doe breake into the Lords field by night, and there sow darnell. Againe, there is no man prouide in his owne conscience, that he is on euery side so confirmed in sound doctrine, but that he may both be deceyued of others, and also deceyue others, yea and euen himselfe to. Our firste Parentes Adam and Eue, whome God had adozned as well with perfite righteousnesse, as also with a most plentiful knowledge of all goodnesse, and many other spirituall graces, were notwithstanding beguiled of the subtil serpent: and euen forthwith (without any great struiuing) gaue consent to hys treacheries and illusions. How and by what meanes therefore may we warrant our selues, that we shall in no case be insnared or intangled, when as we are both farre more weake than they: and the old serpente dothe nowe no lesse craftily than in times past endeuoure by Heretikes and false teachers to intrap and circumuent vs: He then may seeme rightly to be out of his wittes, and euen to strue with reason it selfe, whosoever feareth not ne standeth in doubte of suche a daunger. And soothly, that thou mayest arme thy selfe substantially against all pestilent opinions, that thou mayest be able to auoyde, to pzeuente, and beate backe the strokes of the aduersaries, who seeke on euery side, with the enuionomed dartes of wicked arguments, to assaile and set vpon thee, and mayest stande so fast, and perseuer so vnbauquishable in sound doctrine, as is most meete and requisite, thou hast neede to put on spirituall weapons, the shield of faith, the helmet of saluation, but especially the sword of the spirit, which is the word of God, as the Apostle teacheth and commaundeth in the sixte of the

E. 11.

Ephes.

Ephe. But thus doth he arme and defend himselfe, that dayly and duly heareth, readeth, meditateth, learneth the worde of GOD set forth in the booke of holy Scripture. For the Apostle Paul in the second Epistle to Timothy and third Chapter, sayth very well, that the Scripture is profitable to reprove and confute those, that casting abroad the nettes of false opinions, goe about to beguyle, to maske, and destroy the vnwarie and weake. What doctrine soeuer is first brought in, it is necessarie that y^e same be tried by the touchstone of the holy Scripture as by a most absolute rule. And there are to be found euery where in the sacred booke, as wel exhortations, which do plainely shewe, with what great heardsfullnesse the authors of sects are to be auoyded, as also counsels and certaine reasons, whiche doe no lesse euidently declare, how wisely and circumspectlye the same ought to be resisted. Whych things do verie plainely proue, that it is a most vaine toy, that a number (to beguile simple people withall) do oft times iangle off, and haue continually in their mouthes, reading of the Scriptures, doe by & by become Heretickes. But this speech is more worthy to be abhorred and abandoned than to be answered. For what other thing else is this, than to saye, that the Physicke wisely giuen and ministred of GOD himselfe, is payson: and that sicknesse & death is procured by that thing which is prouided to the furtherance of health and preservation of life? Shall we thinke him that we haue oftentimes spoken off, Iohn Chrysostome, to haue bene beside himselfe, and boyde of reason, who following the iudgement of the Apostle, by holwe muche more he sawe many Heresies to growe vpp in his time, and in manner of the disease called the canker to creepe further and further: by so muche more thought it necessarie to haue his hearers admonished that they shoulde diligently apply themselves to the reading of the holpe Scriptures.

There

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There were in deede at that time no small number of Heretikes, as namely the Manichees, the Anomæans, the Arians, Aetians, Eunomians, Valentinians, and Marcionites, the Marcellians and Sabellians, the Acoluthiās: there were (to be short) Gentiles, and such as following the Emperoure Iulianus, had reuolted from the Tentcs of the Christians: for with all these it is euident that hee encountred, by sharpening his penne againste them: and so much the rather for that they vnmeasurably bered the Churches of Constantinople, and else where ouer all Greece, and verie manye menne (being otherwise not euill) were seduced by them. This necessitie therefore draue the most vigilant Bishoppe, to stirre vp all mens mindes, as well by booke notoriously wrytten, as also by publike preachings and Sermons, to the continuall reading of the propheticall and Apostolicke wrytings: as wee haue more than once or twice here alreadye. And in one place hee pronounceth, that if we intende to resiste Heresies, and to descerne the true Church from the conuenticles of Heretikes, we haue neede especially (to the doing of it) of the ayde and furtheraunce of *Scriptures*.

His words in the exposition of the foure and twentie Cha. of Math. Homilie 49. are these: In these dayes, since Heresie inuaded the Churches, there can no triall bee hadde of true Christianitie: neyther is there any other refuge for Christians, desirous to knowe the variety of Fayth, than the holy Scripture of God. Before indeed it was shewed many wayes, whych was the Church of CHRIST, and whiche was Gentilitie: but now it can no waye bee knowne of anye, whiche is the true Church of CHRIST, but onely by the Scriptures. And why? Bycause that all these thyngs whiche are properlye Christes in trueth, those Heresies haue also in Schisme: they haue Churches alike,
and

and the holy Scriptures themselves, they haue Bishops alike, and other orders of Clerkes, they haue Baptisme alike, they haue the Eucharist alike, and al other things, and finally euen Christ himselfe. A man therefore desirous to know which is the true Church of Christ, howe shall he knowe in so great a confusion of likenesse, but only and alone by the Scriptures? Againe before tyme the Church of Christ was knowen by hir very maners and conditions, when the conuersation of Christians, either of al, or of the most was holy and blamelesse, which was not so among the vngodly. But nowe Christians are become as euill, or worse, than are the Heretikes or Gentiles. For, to say the truth, there is greater continencie founde among them, though in schisme, then among the Christians. He therefore that will knowe which is the true Church of Christ, how shal he know, but only by the Scriptures? The Lord knowing then that so great a confusion of things should happen in the later times, therefore commaundeth, that the Christians, which are in the state of Christianitie, and desirous to embrace the stedfastnesse of the true faith, should haue recourse to no other thing, than to the Scriptures. Otherwise, if they shall haue regard to any other matters, they shall be offended, and perishe, not vnderstanding which the true Church is. Thus much there. **Pea mozeouer the same Father is bold to say, that Heresies doe then chiefe ly budde forth, when men neglect to reade the holy Scriptures.** A great defence and bulwarke against sinne (saith he) in his 3. Homilie of Lazarus, is the reading of the Scriptures: a great downfall, a dangerous pitte, is the ignorance of the Scriptures: a greate losse of saluation it is, to know nothing of Gods lawes: this thing hath engendred heresies, this thing hath brought in corrupte life, this thing hath turned all things vpside downe. For it can not be, no, it can not be I say, that any man should depart

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depart without fruite, that is delighted with the continuall reading of the Scriptures.

The counsel therfore that (we see) Chrysostome gaue, the selfe same (no doubt) did other of the holie fathers giue also, as Origen, Hierome, Augustine, and suche like, who then especially exhorted al men to the reading of the Scriptures, when as Heresies euery where were rife. In these sentences then as well of the Apostle Paul, as also of Chrysostome, and others, laying for the the lawfull vse of the holy Scriptures, we wil willingly rest: and if any shall be founde hereafter to the high reproche and slander of GODS diuine maiestie, to crye out, that the sacred Scripture doth minister matter and occasion of Heresie, those (vnlesse they wil be conuicted of high treason against the holie GHOST, the author of the holie bookes) we will commaunde and charge to hold their peace. But if they shal go forward to speake blasphemies against the holie GHOST, then will wee with the martyre Polycarpus (for so doth Iustine write of him to Florinus) stoppe our eares with our fingers, and turning vnto GOD, saye: O merciful GOD, what tymes hast thou brought vs into, that we should heare these things: If euer at any time, then vndoubtedly at this time, which ingendzeth sectes not a fewe, whereby the ignorant multitude is infected, it were to be prouided, that out of the most plentiful storehouse of the holie GHOST against the pestilent ayre of wicked opinions, all good men would diligentely procure to themselves in time, preseruatiue remedies, gathered out of the most excellent rules of the olde and newe Testamente, whiche in dede ought to be preferred before all maner of costly and sweet smelling spices whatsoeuer. Where if so bee anye malapert merchaunt or craftye couiner, be founde to abuse the Scriptures of themselves most notable and most hole some, to his own and other mens

D.

Destruction,

destruction, there can nothing here truely be imputed to the Scriptures: but what euill or mischiefe so euer bee taken, it muste of necessitie be ascribed to the peruerse nature of men, as well of the deceiuers as of the deceyued. There is nothing at any time so excellent, profitable, and holestone, that Satan, and his Disciples, dare not subtilly counterfayte, and apply to another end than it ought to be, but especially to do hurt. Euill men make the ayre, sunne, fire, water, earth, meate, drinke, to become hurtfull vnto them, when they will not vse them aright. The like iudgement is to be giuen of the worde of GOD, which in the holy Scriptures is called a light, a lanterne, breade, meate, swete, fire. But indeed, like as the Apostle saith that he preacheth CHRIST crucified, vnto all that are called both of the Iewes & Grecians, the power of GOD and wisdom of GOD, albeit the vngodly either Iewes or Gentiles should neuer so muche be offended and laugh him to scorn: even so is the course of our talke directed to the commendation of GOD's worde, to the intente the Godly minded may receyue life thereby: though the wicked and vngodly do snatch it, and violently wrest it how and whithersoever they list themselves.

*There is no
Christiā, that
standeth not
in neede to be
reproued for
his sinnes, and
oft times to be
admonished.*

Againe howe many Christians may we finde, which doe not now and then diuerse wayes ouershoote themselves, and sowly also fall: If we say that we haue no sin, we deceiue our selues, and ther is no truth in vs, as saith S. Iohn in the first Chapter of his first Epistle, where vnto it behoueth vs al to subscribe. For why, it is requisite, that euen the saints also do pray dayly, as our Lord and maister CHRIST hath taught and commanded, saying: Forgiue vs our debtes. And the excellent Prophete David Psal. 33. sayeth, that all the holy ones shall call continually vpon GOD, to obtayne pardon for their sinnes. I wil acknowledge, sayth he, my sinnes vn-

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to the Lorde, and thou hast pardoned my vnrighteousnesse. For this cause shall all the godly pray vnto thee. **W**herefore there is no man living, that standeth not in neede oft times of a controller, or Iudge, which may diligently admonish, rebuke, chasten, and bring him in to order. But if it so fall out that men dare not reprove thee being a sinner, or they vouchsafe it not, or they doe it not so franckly and courteously as were to be wished, and that peradventure, bycause thou art grieved if any doe deale with thee in that order: then truely there remaineth this only aduice, namely, that thou reade with an attentue minde, the preceptes contained in the holpe Scriptures, the sentences, the threatnings vttered of **GOD** against sinners, likewise the Sermons of the Prophetes and Apostles, wherein the sinnes of all men and therefore thine also are openly and seuerely reproved: & humbly transfer vnto thy self, whatsoeuer things thou findest agreeable to thy state. By this meanes euen alone thou maist in good earnest be brought to the knowledge of thy sinnes, from this (knowledge) secondly to repentaunce, and from repentaunce (finally) to faith and amendment of life. Adde mozeouer that the Scripture, doth finde out and condemne those secret sinnes in thee, which men know not off, and which thou wouldest be ashamed to confesse, and so coulde neuer be reproved by the liuely sounding voyce of any man. Therefore the holy Scripture when thou readeest it, speaketh only vnto thee alone: it is a faithful keeper of thy secrets, it wil admonish thee of most weyghty affayres, it wil not put into thy minde but those things that are excellent, and of whiche peradventure thou shouldest neuer haue heard anye thing of any man living. For in good sooth this very worde whilest it is reuerently and with a feruent affection read, or heard recited of another, becometh quick and mighty in operation, so that it pearceth to the very

marow of the bones, and to the innermost entrayles of the heart, and euen leaueth behynde it certaine stings sticking fast of long tyme after in the minds of the readers: whiche thyng to be true **S**aint **A**ugustine in his booke of **C**onfessions, and other holy me do aouch, that they haue tryed by experience. And **I**ohn **C**hrysostome in his thirde **S**ermon of **L**azarus p̄sumeth to saye, That men euen only by the outwarde viewe of the holy bookes are afrayde to commit sinne: and that wherefoeuer the spirituall bookes are, from thence is expelled the force of the Diuell, and all things become there safe and sound. But he that heareth not **G**OD in the **S**criptures, by a certaine priuie violence, but yet with great & absolute authoritie, b̄riefely ripping by sinnes though neuer so secret and hidden: how will he heare man when he accuseth, controlleth, or also (by a certain graue kind of speaking) condemneth them: But if there be any person that neyther admitteth man to be his counsellor, nor yet hearkeneth vnto **G**OD continually speaking in the **S**criptures: that such a one from his hearte shoulde be a **C**hristian, no man (**I** am sure) but he that is ouer lightly carried away with wordes, and willingly suffereth himselfe to be deceyued, wil euer graunt or allow. Therefore to the intente thou mayst declare, that thou arte (at the least) vnfeynedly soꝝ for that thou remainest fast fettered in the bandes of sinne, and that thou couetest to heare **G**OD louingly and with a fatherly affection talking with thee, admonishing thee, and calling thee backe into the righte waye before thou be vtterly destroyed: thou wilt, if thou wise be, inbye thy selfe dayly to reade the holy **S**criptures, and in them as in a glasse beholde, and learne moze familiarly to knowe, not so muche what **G**OD is, as what thou thy self art.

No Christian
can be without
comfortes.

But howe large a field shoulde be opened, in case **I** mighte speake of consolations, whereof in the holye **S**criptur

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Scripture are exprest innumerable, and the same most certayne and sound: For albeit Philosophie hath nowe long since bene commended of hir retainers for many causes, but especiall for that she ministrerth in aduersitie a present comforte: yet are all Philosophicall reasons found to be very faint, barren, colde, weak, if they be compared with those whiche the holy Scriptures do afford. Truly, I haue oftentimes sorrowed with my self, and complayned, that as well Tullius Hortensius (with which worke Saint Aug. confesseth himselfe to haue bin wonderfully stirred vp in his 3. booke and 4. Chap. of Confessions) as also his booke of Comforte, & likewise the excellent and moste cleare Consolatory workes of other Philosophers beside, are vtterly losse. But my minde somewhat stayed with thys cogitation, I againe confirmed, interpreting, that this thing came not to passe wythoute the prouidence of God, namely, to the intent, that men, when they see themselves deprived of the necessarye ayde of suche writings, mighte take occasion to flye more studiously to the holy bookes, out of which onely and alone the remedy against euery heauy happe, and all lamentable and dolefull euent is to be taken. For to this ende especiall is the Scripture before all other disciplines put forth that it mighte supply in the families and assembles of wretched creatures the moste needefull and commendable office of comforting. Whereupon to the Romaines 15. the Apostle affirmeth, that whatsoeuer thinges are reuealed in the holy Scriptures, are reuealed for oure learning: to the intent, that by the worthy examples of Patience, and by the notable Sermons of comfort made euery where by the Prophetes, Christe and Apostles, we might be encouraged and supported, to the holding faste of oure hope in daungers, and to the inuincible goyng forwarde in all godlinesse and vertue. And who is he, I

X.iii.

beseech

beseeche you, that will not iudge that a man ought rather to gyue credite, and to stay hymselfe vpon the comfortable perswasions that are giuen from the holie Ghost, that is, from GOD himselfe, and which by reason of the dignitie, power, and goodnesse of God, must of necessitie by all meanes be effectuell and fruitfull, than vpon those that are vttered and put forth of men: whiche do themselves wauer, and are oft-times deceived, neuer able to perfourme the things that they promise, and to be shorte being taken for very tall men of their hands, do commonly stande in neede to be comforted and encouraged by others: If there be anye thyng, sayth Hierome, in the Preface of his Commentaries on the Epistle to the Ephesians, that holdeth vp a wise man in this life, and perswadeth him to abide patiently among the troubles and vexations of the world, then is it euen this specially in my iudgement, namely, the meditation and knowledge of the Scriptures. Whiche things, seeing they are thus, verily I am not afrayd to saye, that like as God hath so appoynted, that no man, whether he bee in noble or base condition, should be vtterly voyde, and free from all dangers: so also is it to bee determined, that no man, in what state or calling soeuer he bee, can wante, or bee withoute the reading, hearing, and vnderstanding of the Scriptures. Let there come forth amongst vs some odde Christian, and tell vs, that he was neuer at anye time assailed with the dartes of temptations, eyther inward or outward, that he was neuer hertofore plunged in anye troubles or perturbations, or that he neuer needeth to feare any hereafter: let such a one I iave come forth, and he shall make vs beleue, that hee is one alone that wanteth no comforte, and to whome we ought to graunte, that hee maye liue and dye in the ignorance of the Scriptures. But woulde to God that miserable
and

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and tenne tymes wretched men, compassed aboute on euery side with innumerable calamities, could sufficiently consider, partly their owne weakenesse, farre unfitte to susteyne the burthen of so many miseries continuallye oppressing them, partlye the most bountifull helps and comforts which they may receyue out of the holy Scriptures: then out of all doubt shuld their states be in farre better case than they be, and we shoulde not see so many dayly (as we doe) to cast themselves headlong into the deepe gulfe of desperation, and with theyr endlesse shame and confusion, to die not onely in this worlde, but also in the world to come. But the tyme would fayle me, if I shoulde procede anye further to discourse of the necessitie, vtilitie, and efficacie of consolations to be gathered out of the Scriptures: wherefore I thinke it requisite euen hère to make an ende.

Therefore, O yee Christians all, of what state or *The Conclusion.* condition soeuer ye bee, I hartily pray and beseeche you by the precious blood of our Lord and Saviour IESVS CHRIST, that yee woulde thoroughly perswade youre selues, that the things whiche haue hitherto of me bin treated of, do tende first to the sanctifying and celebrating of Gods name hère on earth, and next to the stirring vp of euery one of you, to the intente you maye become diligente in procuring the businesse of youre owne euerlasting saluation. For in very deede euery mannes owne proper cause is here handled. And it be- houeth vs all oftentimes to consider, that the Church is a publike and common Schoole, instituted of GOD oure heauenly father, wherein the moste excellent teacher of trueth the holpe Ghoste teacheth and profelleth of free cost, and louingly allureth vs all vnto him. The Scholers admitted into this Schoole, are euen so many as are baptized into the name of CHRISTE. There is
but

but one booke, and that is gyuen indifferently to all, containing the wrytings of the Prophets and Apostles: in whiche Booke, is nothing else declared in effecte, than howe by IESVS CHRISTE righteousness and eternall saluation commeth to the beleuers: and againe, howe all the Godlye oughte to indure, that their Faith, Loue and Hope may become manifest and apparante vnto all men. It standeth euerye one of vs in hande, wisely to weigh and consider, howe he behaueth hymselfe in this Schole, and what profite hee reapeeth from tyme to tyme in the holye Booke. For he that doeth daylye in expounding, reading, hearing, and repeating of it diligently exercise hymselfe, and be a meane to prouoke others to doe the lyke, hee declareth hymselfe indæde to be the Scholler of GOD, and to be well worthye of prayse and commendation. But on the other side, who soeuer he be that refuseth to reade, heare and learne the sayde Booke, also causeth others to abstaine from the same, he doeth not obscurely signifye, that hee is of hys father the Diuell. For so, leasse any man shoulde be offended wyth me, as hauing spoken moze boldelye than becommeth mee, Chyriste hymselfe determineth Iohn.8. Hee that is of GOD (sayeth he) heareth Gods wordes, you therefore heare them not, bycause yee are not of God: whome also a little before he had said flatly to be bozne of their father the Diuell. And this sentence, beynge of moze force than all the definitive sentences of the Iudges of the whole world, as that whiche is pronounced, not of any mortall manne, but of the immortall GOD hymselfe, muste of necessity abide firme and vchaungeable. Let euerye manne therefore diligently repute wyth hymselfe, what maner of iudgement maye be giuen of hym, that is to saye: whither he be addicted vnto GOD to everlasting life: or giuen over to the Diuell to eternall confusion.

OF THE READING

and dayly meditation of the

holy Scriptures, very requisite and necessary for al Christians, of what estate or condition soeuer.

The seconde Booke.



H that will take vppon hym to persuade with a sicke man, must not onelye tell him what medicine is of force against his sicknesse, but also howe and in what order the same is to be vsed. For it skilleth verye muche, whether a thing be taken, within the bodye or withoute : of an olde manne, or of a yong : of a strong bodye, or of a weake : of a man, or of a woman : also, at what tyme of the yeare, and (to be shorthe) in what order or manner tempered and made. Saint Augustine reporteth in his fiftie Epistle to Marcellinus, that there was a man on a tyme, throughe a certaine medicine ministred by the excellent Physition Vindicianus, restored to health, after a fewe yeares when the verye same sicknesse came againe, the sicke partie withoute asking any counsell of the Physition, vsed the selfe same medicine (as befoze :) but it did him no good. Anone there was running to Vindicianus, of whome they demaunded, what the cause should be, why the medicine nowe lastelye taken did not auaille : her answer red, that it was therfoze vnauailleable, bicause he himselfe had not willed it to be taken: but least they should
Z. suspecte

suspecte any harme by his so saying, he added : that the manner of the vsing of a thing is greatly to bee taken heede of, and that all things are not meete for all ages. In like manner therefore, for so muche as we haue by therto with sundrye and playne argumentes declared, that it is the office of euery Christian, dayly and continuallye to reade, heare, and learne something out of the holye Bible : it remaineth nowe that we specifye and demonstrate, howe and by what meanes a man maye readily, and without any trouble or thinking of the time long, so take in hande, and poynte out this office of reading euerie daye of the weeke, as that in a yeaeres space, he maye well reade and peruse ouer all the holy Bookes, especially so many as the olde and purer Church hath auouched to be Canonically. We haue indeede tarried longer in the former Booke than we were aware of, inasmuch as no man is ignorant, that there is a more labour and diligence required of vs, when mens minds are first of all to be prepared and inflamed vnto any thing, seeming strange in the opinion of the vnlearned multitude, and hard to outward appearance (neither truly shall it repente vs eyther of oure trauell, or long standing, if we maye by some meanes bring that to passe whiche we couet and desire) but in the matters following, we wyll bee more bryefe: as also the thing it selfe, of whiche we haue determined to speake, maye well be dispatched in fewer wordes.

*The willing
mind easilie
findeth oportu-
nities to do
well.*

Whosoever hee be therefore, that is truly, and indeede so carefull of his owne soules health, as he would bee counted, and knoweth assuredly, that the knowledge of Gods wyll out of the holy Scriptures, is very requisite and necessarie to saluation : that manne maye easilie (if he list) finde oportunitie to reade, and ensearch the same. The thyng that a man hath once earnestly

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earnestly sette hys minde vpon, vnto that by strliuing may be at length atteyne. It is no hard matter wyth vs to deuise a way, whereby at one time or other wee maye enioy that whiche we graedily gape for. The couetous sorte seeke narrowly, and will be sure to gette both tyme and all manner of helpes, that serue to the increase of their gayne: and some can fynde the meanes to serue their turnes, in gadding vppe and downe, in riding to and fro: othersome in quaffing and drincking, in telling of fond fables, in playing at Dice, &c. in whych (besides the losse of their money) are manye thyngs also hurtfull and noysome: why mayst not thou therfore (if thou wilt) bestowe some parcell of time in the searching and perusing of Gods holy mysteries? Truly, it is agaynste all reason, that anye manne shoulde complayne, that he wanteth time to reade the holy Bookes, sith wee maye beholde the same dayly to lose manye good houres, in things not necessarie, and peraduenture vnseemely, or at leastwise vnprofitable. And a very preposterous care it is, springing of a peruerse iudgement, to searche neerely and nimbly to prouide all manner of things, that tend to the satisfying of the paunch, the lust, ambition, pride, and other suche lyke desires of a corrupted mind: and when vertue cometh in question, so to doubt, so to wauer in minde, so to weaue delays, so to pretend lettes and impediments, and I wote not what, as though all wayes and entres vnto it were on euery side forestalled and shutte vppe. It may very truly bee sayde, that it lyeth for the most parte in vs, that a thing be made to be eyther easie or hard. The gate vnto well doing is alwayes open, so that we our selues do not shutte it vp, or of our owne accoord turne aside from it.

Z.ij.

But

*It is false to
saye, that in
reading there
is labour and
griefe.*

But I heare incontinently one that sayth vnto mee: the reading whiche you so greatly vge, hath no little labour and painefulnesse in it, further, it requireth good leysure and oportunitie. Verily, to the intent I maye cutte off, whatsoeuer appertayneth to thys excuse, I will induoure in fewe wordes to shewe, howe a man maye prouide, that in reading hee shall feelee neither labour nor ykesomnesse: then next, that it is not so harde a matter to finde both leysure and oportunitie. I will in one worde declare that whiche maye seeme sufficient. Bring with thee to y reading of holy thyngs, a godlye and willing minde, and thou hast (in effecte) vtterly remoued all manner of incombzaunces. There are some diseases, if we maye beleue Galen writing *De locis affectu lib. 3. Cap. 6.* in whyche the powers of the senses are so damnyfied and hurte, that the patientes, for so muche as they are continuallye attached wyth a kynde of heauinesse and feare, doe imagine whatsoeuer they see, to be sharpe, bitter, and altoggyther agaynst them: wherefore they haue in suspition and ielousy all thynges that are done or sayde, and doe eschue and abhorre the ptesence and company of men: but yet after a while they are healed and deliuered fro thys maladie. Euen in like case (saye I) the reading of the Scriptures seemeth harde and painefull vnto thee, bycause forsooth thou doest so imagine it to be, some euill spirite peraduenture beguiling and bewitching thy senses: but the same (no doubte) will become swete, easie, yea and pleasaunte also vnto thee, when by the helpe of the holye Ghoste thou hast cast from thy mind that imagination. And to what ende, I beseeche you, shoulde anye man thus colourably pretende these thynges, sith wee maye see daylye a greate number, that thinke not the time long a whit, when they reade the long and tedious tales stuffed wyth lies, of certayne
alde

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old Greekes, and the fantastickall Asse of Apuleius, and the sonde dotages of Lucian: I saye nothing al this whyle of the most vaine figmentes of Florandus, Syr Lancelot, Syr Tristram, king Arthur, the foure sonnes of Aymon, of Magelona, Melucina, the rounde table: I speak nothing of Amorous (or rather venomous) booke ouerflowing in lasciuiousnesse and vncleanesse, of the hundred Nouels, of vsfauerie and ribaldly iestes, and of other dregges of like stampe, whiche it were far better to be abolished with fire, then so ofte times to be putte forth in print. And in these toyes, whylest Courtiers, whylest noble men, noble women, yong men & maydes, whilest the worshipfull, whilest the common sorte of men do spend certaine houres in the fore noone, certaine in the afternoone, again some after supper, and oftentimes a greate parte of the night, there is not so much as one word whispered as touching any labour or pain in reading: but as well the eyes as the eares, yea and mindes both of the reader, and also of y whole company sitting about him, do abide intentiuelly fixed vpon these trifles, and neyther the noyse of the household, nor the comming in of others can possibly breake off the base and loude-sounding voyce of the speaker.

And mozeouer the labour of reading, if at leastwise it deserueth to be called labour, thou mayst now & then diuide with the residue of thy familie, so that thou that art gouernour of the house, mayst read one while, another while some one of thy company, another while thy sonne or thy daughter, another while thy wife, another while some other in the house that can skill of reading.

As in other actions, so in this also may one not without a cause succeede another, resembling (as a man wold say) Hercules who (as the Poets imagine) rescued wea-rye Atlas by bearing vp heauen with hys shouldres. Neyther truely oughte it to seme a thing straunge or

remoued from the vsage of the godly, to commitet the office of reading and recyting holy bookes vnto wiues, children, seruants, and other in the house.

Again, if the reading of the scriptures be fitly pointed out and distinguished into certaine peculiar houres (as it is expedient it should be) then maist thou haue sufficient space both to breathe in, and also to recouer the powers of thyne eyes, the sight whereof peraduenture is dazeled, or of thy voyce, if it be thy hap to read in the presence of other, and this mayst thou doe, albeit thou hast determyned to peruse ouer dayly many Chapters. Moreover, there is no let to the contrarie, but that thou mayst now and then, to auoyde ykesomnesse, chaunge places. For thou mayst very wel reade in thy chamber, when as eyther thou risest in the morning, or goest to bed at night: in the Church, when there is eyther nothing or very little out of the Scriptures (as it oftentimes cometh to passe) red or expounded to the people, in thy parlour, so long as thy dinner or supper is in making ready, vntill thou be about to take thy meate, whilst the dishes are brought to or carried from the table: in thy Studie, in thy garden, to be short, wheresoeuer thou wilt and art disposed. Saint Augustine euen before the time of hys Baptisme reade with great seruencie, and at all times, and in enery place the holy bookes, hee disputed as touching the sayings of the Prophetes and Apostles. He reporteth in the 8. booke and 6. Chapter of his Confessions, that he read Pauls Epistles at the table. Chap. 22. that he tooke in hand oft times the new Testamente in his Orchard, where he hearde once a voyce fro heauen saying vnto him: Take, Read. Whereby hee was vehemently moued & prouoked to embrace Christian religion, as he recordeth also in other places more. Again being awaked in the night, in the morning, after dinner, after supper: and one while alone, another while

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While with his most swēte companions Licentius, Trigetius, Nauigius, Alipius, Nebridius, and others, he usually and often, and with an incredible desire of learning conferred as teaching the word of God. By these meanes therfore the difficultly and tediousnesse, if any be thought to spring out of reading, is easilye eyther diminished, or utterly take away. For as the mouth that is out of taste, can not away with anye meate though he neuer so deintie and holesome: but when it is recouered, is refreshed therewith, and can scarcely be satisfied: so when a man beginneth first to read the holy scriptures, he quickly loatheth them: but when he hath once tasted the sweetenesse of the spirituall doctrine, then he feeleth dayly more and more all things to become more pleasant & acceptable vnto him, and then singeth he with y^e Psalmist: How sweete are thy testimonies to my throte, yea they are sweeter than hony to my mouth.

But it remayneth now, that we shewe, howe and by what meanes a man may pick out leysure and oportunitie to reade the holy Scriptures. Verily I dare assure, that there is no kind of calling so unwrapped or intangled in businesses, wherein may not be had a convenient respite to think vpon and accomplish something for the safetie and preservation of the soule. Among the offices that are full of difficulties and daungers may be reckoned the kingdome, the state of Consuls, Lieutenantes, Judges, the gouernement of armies, and if there bee anye honourable function besides in a great and mightie Commonwealt. And it is euident, that a greate number of men beeing in the sayde seuerall authorities verpe famous and renoumed, euen in the troublesome state of things, and in the greatest flouds of cares and perplexities, gaue notwithstanding a certaine portion of time to reading, wryting, meditation, & consultatiō of & cōcerning difficult & weighty affaires.

*How we maye
get leysure &
oportunitie to
read the helie
Scriptures.*

Examples

Examples of the Gentiles if any be delighted to heare, he shall not neede to seeke farre for them. It is reported, that Alexander the Greate, euen whilst he was busie in leadyng aboute his royall army of souldiours, vsed to reade and wryte diuers and sundrye things: and that if at anye tyme he was to ioyne battell with his enemy, he woulde snatche by some one booke or other for his purpose, and reade, whereby as by a counsailler and encourager, he might be made both moze apt, and also moze couragious to fight.

Octavius the Emperour (if we maye credite Suetonius) in a moste cruell battaile holden at *Mutina* a Citie of *Gallia*, read, wrote, and declaymed dayly: in the night time being awaked oute of sleape, he vsed a reader of Commentaries: and when he was at home, he would recite certaine wrytings of his owne to his familiar friends, as vnto hearers in the Schooles. Iulius Cæsar, as he happily fought sundry battells, so put he the same himselfe as elegantly in wryting, and that euen in his Tentes, in the noyse of Trumpettes, and in the confused clattering of armour and weapons, so farre forth that a man maye doubt, by whether of the two things he attained greater commendation. And before thys man, Cato Censorius, famous for his skil both of warre and peace, read very much, yea learned the Græke tong perfectlly, when he was an olde man, as afterwarde his graundchilde, whome they called *Vticensis*, wayting in the Courte till the Senate shoulde come together, hadde his Bookes with him, leasse any parte of the hour-glasse shoulde come forth without fruite. Plinius Veronensis, albeit hee was intangled with the affaires of the Courte, of the lawe, and of warfare, yet didde hee neuer refraine hymselfe from Philosophie, and from the insearching of hidden thyngs, but whither he were taking his meate, or iorneying, or doing of some other thing,

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thing, he eyther read, or hearde one reading, wrote, or indighted to one wyting for him. But omitting these Gentiles, in whom no doubt shineth forth a wonderful industrie and care of good learning: I thinke it muche better for godly and Christian people to haue the examples of godly men expounded, that euen for the likenesse of religion and doctrine which they follow, the mindes of all may become the more prompt and readie to imitate and imbrace the same. Set before your eyes therefore the noble king Dauid, a man strong and valiaunte both in war and in peace, and right notable in battels and conquestes. For hee, whether it were so that flying the tyraunt Saule, he one while wandered in obscure and forborne places, another while susteyned woful banishment with the king of Geth, or whither that he feared himselfe by reason of his sonne Absolon kindling y^e roares of ciuill warre against him, or whither he should stande to the triall of battell abzoade with his enemies, or whither he ruled at home the raines of his kingdom, was not only bent and inclined continually to the law which he had always about with him by gods comādemēt: but also in those most dolefull & troublesome tymoles, he wrote, and sang manifolde Psalmes. Hys sonne and successour Salomon, so administred his kingdom, that he brought the same to a peaceable and most flourishing estate: he was in his owne person the chiefe dealer in matter of iustice and equity: the ambassadores, whych kings and Princes sent vnto him, as desirous to heare his wisdom and Counsels, he most wisely answered: he builded moreover most gorgeiously and sumptuously: but in al these things, he omitted nothing as touching his manner of reading and perusing the holy lawe: yea he put forth parables, and verses (or sentences) in great number, he disputed most sharpely, as touching *summum bonum* or the chiefe ende of man, as is to

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be seene in Ecclesiastes, as touching trees and plantes, of beastes, of birdes, of wormes, of fishes, 1. King. 4. And what thinke yee did Ezechias and Josias, during the time of their senerall gouernements, in the studie and meditation of the holye Scriptures? who to the refoyming and p̄seruing as well of the Church, as of the common wealth, vsing the counsell and aduice of the wisest of the Priests and Prophets, (that age was ennobled by the excellent Prophetes, Esaias, Hoseas, Michas, Jeremias) lefte no way vnsoughte, nor no stone vnturned. But yet befoze a greate number of other, that honourable Eunuch, for his wonderfull diligence deserueth commendation, who was the chiefe treasurer to a Quene, and alwayes occupied in giuing and taking, in casting and recasting of accomptes, whyche is a moste troublesome office, especiallye in a womans Courte: and yet not so muche, as euen then when hee iourneyed by the waye, and rode in a Chariot, suffered hee the time to passe awaye withoute the reading of the Scriptures. Of whome, forbycause we haue spoken befoze, nowe it shall be sufficient briezely to haue repeated thus much. Notable is the praise of Cornelius the Centurion, Captaine of the Italian band, whom Luke Acts 10. setteth forth to haue been a louer of sincere religion, & to haue feared and worshipped GOD wyth al his house, which himselfe (no doubt) had so taught & enformed, to haue giue willingly almes to the poore, and finally wyth seruent prayers to haue called vpon God withoute ceasing. But that he was suche a one withoute the reading and vnderstanding of the Scriptures, wee canne by no means suspect, seeing that euen Peter in his oration whiche he made to those that were assembled in the house of Cornelius, saith playnely, that the word which the Lord sent to the children of Israel, preaching Peace by Iesus Christe, the Lorde of all men, was knowen vnto them.

Thou

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Thou seest therefore, that Kings and Princes, Courtiers, Lieutenants, Capitaines, whome no man can deny to be euermore distracted into manye and diuers affayres, euen at what time they were in a maner oppressed with the waighte and burthen of businesses, coulde finde some oportunitie to the readyng and meditation of Gods word: how can then the colde and far fetched reasons take place, that a number doe alleadge in greate plenty, and I wote not withoute what coloured pretences, to excuse and defende their own slothfulnesse with all? To be shorte, there is no state or condition, no function or office, no laboures, no causes incident either to publike or priuate dealings, that can minister anye excuse sufficiently lawfull, to discharge anye Christian from the reading and perusing of the Sacred Wokes.

Nowe sith it is euident, that no excuse or allegation whatsoeuer wyll goe for payment, it is meete and requisite, that every man doe so distribute the times & houres of hys actions, as of them he may giue some daylye to the searching of the writings of the Prophets and Apostles. And in good sooth it is not likely, that the thinges shoulde otherwise be well done, that are not accomplished in order, and in a tyme appointed. Some things are fit to be done in the nighte, othersome in the dawning, othersome in the morning, othersome at noonetide, othersome in the euening. And looke howe muche more laborious the businesses are, or labours busie, whych it becometh to deale withall, so muche more duly shalte thou scuer and diuide them, and indeuoure to execute euery thing in certaine houres and peculiar distances of times and seasons. We reade in Ammianus Marcellinus, that Alexander the greate, Iulius Cæsar, and the Emperour Iulianus (who laboured to immitate those former in manye thinges) diuided the nightes while they laye

That a time certain, ought to be giuen to the reading of the Scriptures

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in their campes into thre partes: wherof the first parte they gaue vnto rest, and to the satisfaction of nature, the seconde to the doing of things needefull, the thirde to the studie of good artes and sciences. But why doe we not rather turne our consideration vnto Christian princes? Therefore to speake of Alfred king of Britain, who first of all founded the famous schole at Oxforde, we finde it recorded, that he in like manner diuised all the time into thre portions, and gaue eight houres dayly to the minde, to read, pray, and meditate in: other eight to the administration of his kingdome, and the residue to bodily exercises. Not muche vniike vnto this man was Charles the great, who vsed to feed his minde with good studies and meditations, but especially with the reading of the holy Scriptures: and (which not a few haue reported of him) in the time of dinner and supper he wold alwayes haue some things recyted as well out of the sacred Bible, as also out of the workes of Saint Augustine. It is plain and euident, that many other princes mo besides, haue in learning the duties of godlynes out of the holy Scriptures, troden the selfe same pathe. Why do not every one of vs therefore after the example of so worthy men, especially of Alfred and Charles, kings that deserued exceedingly wel of Christian religion, take counsel by & by, as touching ordinary houres to be appointed to the reading of the holy Bible? I doe very willingly, and euen purposely, rehearse y^e factes of kings and princes in this cause: partly to the intent the kings, princes, and noble men of our days may perceiue that they also are prouoked by the authoritie & princely presidents of their auncestours to the like diligence in learning the doctrine of religion: and partly, to the ende that inferioure persons, who are by no meanes like princes surcharged and in a maner ouerwhelmed with the waues of manifolde and difficult affayres, may vnderstand,

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derstand, and wil they, nil they, confesse, that they haue no manner of excuse left vnto them, wherby they might pretend that they want fit time and oportuniti to reade the holy Scriptures.

Be it therefore concluded and determined, that it is no harde matter for any Christian, to finde fit places, times, and houres to peruse ouer the booke of the heavenly Philosophy, that at leastwise considering what other excellent men haue done in the same matter, will not sticke valiantlye to picke forwarde himselfe to the doing of the like.

Therefore now as one letting his sute fall, and ac- *What time*
knowledging himselfe to be vanquished and ouercome, *most apt to the*
some man demaundeth, and would gladly learne of vs, *reading of the*
what time, or what houres we deeme conuenient to be *scriptures.*
chozen to the reading of the sacred booke. I wil in few
wordes declare, what I thinke to be moste expediente.
The choyse ought especially to be in thy selfe, to deter-
mine of the houres, according to the manner of the su-
ction whiche thine office or kinde of life doeth require.
Doubtlesse God himselfe seemeth greatly to commend
the time of the morning and euening, when as Deut. 6.
and 11. he sayth: ye shall lay vp my words in your heart
and in your soule. And ye shall teache them your chil-
dren, speaking of them, when thou sittest in thine house,
when thou walkest by the way, when thou liest down,
and whē thou risest vp. Thou seest the times to be poin-
ted out, which euery man, euen without any informer,
shoulde effectuallye in deede consecrate vnto prayers,
thankesgiuing, and meditation of things spirituall and
heauenly. Albeit where the Lorde addeth, that when a
man sitteth at home in his house, and when he travel-
leth by the way, he oughte to talke of his word: he doth
not obscurely signify, that not only in the morning and
euening, but also at all other times and houres what-

soeuer men may profitably be excused in learning the lawe of God : and therefore that it muste be leaste free to euery manne to appoint certaine houres according to the trade of hys lyfe, and varietie of businesses whiche happen therein. That whiche is of it selfe holysome, and fruitfull, at what time soeuer it be done, is well done. Let thy chiefe studye and care be this, that what houres thou haste once appointed, thou mayste without interruption, and mauer all lettes and impedimentes, perpetually obserue. For why, all things that shall once in this behalfe reuerently be decreede, are, as by an inuiolable lawe, and yet without superstition, to be reteyned and kepte. And if at any time peradventure some odde businesse, and vnlooked for, doe fall out to the contrary, then it behoueth thee very carefully to prouide, that at some other tyme the want be supplied.

*How much e-
uery day to be
read.*

But againe, thou askest : howe muche shall I reade euery daye : in what space shall I once peruse ouer all the whole Bible : I aunswere, that (as I vnderstand) it was an ordinary matter with our auncestours, once in a yeares space to haue the Bible from the beginning to the ende publikely recited in holy assemblies, to the common instruction of all that were present. For to the intēt that thing might the moze commodiously be done, they admitted in those daies no other Psalmes or Bookes of Scripture in the sayde assemblies, but suche as were Canonically, as wee haue shewed in the former Booke. And that the same moste commendable vsage was kepte and continued manye ages following, it is not to bee doubted. For euen Gratian himselfe distinct. 15. declaring what Bookes of holy Scripture were wonte to be read in hys tyme, that is to say, about the yeare after Christes byrth. 1160. signifyeth, that there was made onelye a verie small chaunge. From Septuagesima (sayth he) to the xi. day before Easter, lette the fiue bookes of Moses be read. From the fifteenth day before Easter to the

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Supper of the Lord, the Prophet Ieremy. From the Octaues of Easter, to the Octaues of Pentecoste, the Apocalyps, the Actes of the Apostles, the Canonisall Epistles. From the eyght daye beefore Pentecost to the Calendes of August, the bookes entituled of the Kings, and Paralipomenon. From the firste Sonday of August to the Calendes of September, the Bookes attributed to Salomon: namely, the Prouerbs and Ecclesiastes, the Booke of Wisedome and Ecclesiasticus. From the firste Sondaye of September to the Calendes of October, Iob, Tobias, Esther, Ezras: of some is added also Iudith. From the first Sonday of Nouember, to the Calendes of December, Ezechiel, Daniel, and the twelue small prophets. From the firste Sondaye of December to the natiuitie of the Lorde, Esay. From the firste Sonday following the natiuitie of the Lorde to Septuagesima, the Epistles of S. Paule the Apostle. These Bookes therfore, among whiche notwithstanding we see some to be placed of the Bishops, which the olde & purer Church acknowledged not for Canonisall: and againe some, whiche are reckned in the Canon, to be pretermitted, were vsually read and expounded of readers, when, and at suche time as the faithfull come together, in the morning, and oft times beefore dailight. We gather hereby a most certaine argument, as touching the prayers which they call morning prayers, and are yet still in vse in many Churches, and in whiche certaine parcels oute of the Bookes of the olde Testament are vsually read. Againe the Bookes of the Euangelistes concerning the doctrine and doyngs of Christe, they did in like maner, and peradventure in the tyme of Euening praier reade ouer and expounde. But now in these daies this practise is vtterly worne out of Churches, & only the beginnings or parcels of certaine Bookes are slightly tasted of, a nūber of newe-founde and vnnecessary songs being brought in, cleane contrarpy to the decrees of the auncient fathers:

as

as in deede many other things moe in time paste holie
 somly ordeined, we see now either utterly to be decayed,
 or wonderfullly to be perverted and corrupted. And ther
 is now no place left so muche as to the bookes of the E
 uangelists, that they might be red ouer once in a yere,
 but on the sondays onely certaine Histories out of the
 are by piccemeale picked out: whereas of our aunce
 stours, the Euangelicall bookes especially were wonte
 to be expounded wholye without interruption to the
 people. I graunt indeede, that in some places in the holy
 feastes, chiefly of Easter and Whitsonide, and like
 wise at the Natiuitie of the Lord, for as much as then
 commonly those that had profited sufficiently in the do
 ctrine of the Catechisme, or in the principles of Chri
 stian religion, were with great preparation, and to the
 incredible reioycement of all the godly baptized, the in
 terpretation of the holy booke begun and not ended was
 a little intermitted and left off, and the mysteries of the
 natiuitie and resurrection of CHRIST, of the sending
 of the holie GHOST, also the doctrine as touching the
 vse of Baptisme diligently declared. But as soone as those
 holy dayes were past, it was provided, that the same
 bookes should agayne be taken in hande and continued:
 whych thyng Saint Augustine doth not obscurely sig
 nifye in the beginning of his exposition of the Epistle of
 Saint Iohn. But to what purpose is it to stande longer
 in these things?

When & as ofte therefore as I beholde & consider the
 diligēce & example of the fathers, me thinketh verelye y
 it were no harde matter to finde a meane, whereby euē
 now also anye manne maye once or oftner in a yeaers
 space reade ouer the whole Bible, or certaine bookes of
 it, according as he himselfe shal thinke good. For there
 is no lette to the contrary, but that a man may appoint
 this lawe vnto himselfe, namelye to peruse ouer the ho
 lye

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holy booke in the selfesame order and time, that (as we declared euen now) they are reckened and distinguished in by Greken.

Euery man may easily obserue that forme and order that is of him prescribed. But so: so much peradventure as that order and disposition wil not be liked of all men, wherein be recounted some booke whiche are not in y Canon: and againe, othersome that being Canonically and right worthy to be read, are omitted, I meane the volumnes of the foure Euangelistes, and the Psalmes of Dauid: wee, as by the pointing of a finger, will shewe another way, and that truely more easie, and more certaine, as comprehending all the Canonically booke, and likewise least any man should complayne, the residue also called Apocrypha. Go to therefore, first of all lette vs place by themselves, the Canonically booke, according as they are of the auncient Hebrewes, and also of y Grekes and Latines, but especially of Origē, Epiphanius, Hilarius, Hierome, Augustine, and the counsel of Loadicea digested and sette downe: and withall let vs mark into how many Chapters euery booke is diuided. These booke following belong to the olde Testament:

The Canonically booke of the olde Testament.

Genesis	hath Chap	50	Chronicles.1.	29
Exodus	ters	40	Chronicles.2.	36
Leuiticus		27	Ezra.1.	10
Numeri		36	Ezra.2.	13
Deutronomy		34	Esther	9
Iosua		24	Esay	66
Judges		21	Ieremy	52
Ruth		4	Lamentations	5
Samuel.1.		39	Ezechil	48
Samuel.2.		24	Daniel	12
Kings.1.		22	Hosea	14
Kings.2.		25	Ioel	3
	Bb.		Amos	

Amos	9	Zacharie	14
Abdias	1	Malachie	4
Jonas	4	Pfalt. hath psal. 150	
Micheas	7	Iob	Chap. 42
Nahum	3	Prouerbs	31
Habacuc	3	Ecclesiastes	12
Sophony	3	Song of Salomō	8
Haggeus	2		

Dut of all these bookes a man maye lawfullye fetche pꝛofes and allegations to fortify and confyꝛme the doctrine of religion, and they are in authozitie befoze the other bookes and fragments which are called Apocrypha, and be in lesse pꝛice: wherefoze we shall not without good cause bestowe our greatest care and diligence in reading and learning of the same.

Therefore in this wise and order I iudge they maye once oꝛ oftner in a yeaꝛes space readilye and without trouble be red.

Now I holde best, that we take our beginning at y^e Psalter, and that it be reade apart, yea sometimes read againe, by reason of the manifolde pꝛofite and vtilitie thereof. Foꝛ it is manifest, that in it is contained as y^e would saye an Epitome oꝛ abridgement of the whole Scripture.

Therefore there is offred alwayes in it that which maye profitablye be learned, there cometh alwayes next to hande something whereby the minde in so great plentye and varietie of things maye be refreshed: and therefore is the one only booke of the Psalmes befoze al other thought worthy to bee learned, yea and to be k^aned by hart of all men.

This booke moꝛeouer consisteth of pꝛayers pꝛepared foꝛ euerye euent and purpose: of thankesgiuing, it minstreth doctrine of greate impoꝛtaunce and excell^ecie,

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cie: there be in it exhortations sharpe and seuer: it aboundeth with most swæte consolations: yea al things are so handled and deliuered in it, that in euery parte thereof both the glozie of G O D is celebrated and set forth, and the minde of man informed to godlynesse of life and conuersation.

Wherefore euen they also are wonte that absteyne frō other books of holy scripture, not vnwillingly to exercise themselves in reading & reciting dayly both morning and evening certaine of the Psalmes.

Which things seeing they are thus, we do not without god cause and consideratiō set down our aduertisement apart by it selfe, as touching the reading and substantiall learning of the Psalmes.

Now the Psalmes doe amount in number to a hundred and fifty: and the whole yeare consisteth of two & fiftie wēkes & one day. If therfore thou be disposed to reade ouer the booke of Psalmes once in a yeares space, thou shalt read euery wēke threē Psalmes: so shal there remayn two wēkes to spare: or if thou wilt, thou maist peruse only two Psalmes, in euerie of y last 6. wēkes.

But if thou be determined to read ouer the Psalmes twice in one yeare, then shalt thou reade euery wēke sixe Psalmes, which will most conueniently be done, if thou repeate euery day, after y Lords day, one Psalme. Howbeit so againe will be left two wēkes boyde, vnlesse peraduenture it liketh thee in euery of the foure laste wēkes to reade only threē Psalmes.

Where, if incase now, by obseruing the selfsame order, thou wilt recite euery wēke nine Psalmes, then shalte thou reade ouer the whole Psalter thrice in one yeare, vsing a *Prouiso* in the meane time, that in some of the latter wēkes thou distribute the number of the Psalmes, according to the propoztion specified in the premisses.

Albeit thou mayst also in suche wise diuide and participate this labour, as namely in one weeke thou mayst recyte eight Psalmes: and in an other nine, and so goe on with like proportion to the reste: and at the length thou shalt perceyue fiftene Psalmes to be kept in store to the last weeke.

Last of all, when thou shalt be minded to reade ouer the booke of Psalmes foure times in a yeare, it is requisite that thou reade euery weeke eleuen Psalmes: and in euery of the foure last weekes, fiftene Psalmes, and so there will remayne one only daye free from reading: Thou seest therefore an easie and open waye, whereby thou mayste in twelue monthes space reade ouer the whole booke of the Psalmes once, or twice, or thrice, or fouretimes, euen as thoulyst thy selfe. And is this so greate and troublesome a labour, wherein thou accustomed to saye thre Psalmes in a weeke, or euery daye one or two Psalmes, and the one perhaps in steade of a prayer in the morning when thou risest, and the other at nighte when thou goest to bed?

Let vs proceed now in like maner to the other bookes called Canonickall. There are founde in these seauen hundred threescore and ~~seventene~~ ^{seventy} Chapters. Wherefore if a man wil reade euery weeke fiftene Chapters, he shal dispatch al bookes which a litle before we numbred, once in a yeares space, and there shall remayne two dayes onely to spare. And it will be a very easie matter to dispatch the reading of fiftene Chapters, if in some one day of the seauen thou repeate thre Chapters, and in euery of the rest twayne. Who is hee therefore that can iustly complayne, that hee hath euen by this meanes an ouer heauye and importable burthen layde vpon him? Nowe then, as it shall please thee to multiply the number of the Chapter: so will it be easie for thee to accompte, how and in what order thou maist
in

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in a yeares spaces peruse ouer either twice or thrice all the bookes of the old Testament.

But in what estimation, sayeth some man, shall the bookes called Apocrypha be had? Shall it be good to spende any time in reading of them also? Why shoulde we not, say I, whensoever oportunitie serueth, even extraordinarily reade them? Or if it please thee to applye the reading of them to certaine peculiar tymes appointed, there is no let but thou mayst do it. Let vs therfore rehearse as well the names as Chapters of the sayde bookes and fragments.

{ Tobias Iudith Susanna Bell Dragon Song of the three children	}	hath Chapters	14
			16
			1
			1
			1
{ Fragmentes of Esther Ezra. 3. Ezra. 4. Machabees. 1. Machabees. 2. Baruch	}		8
			9
			16
			16
			15
{ Wisedome Ecclesiasticus	}		19
			51

The summe of the Chapters amounteth to a hundred threescore and thirtene. Reade therefore euery weeke three Chapters, but the laste weeke of the yeare saue one tenne Chapters, and the laste of all thirtene, and thou shalt verie well dispatche all the whole matter.

Bb. iij.

But

But there is no cause, as I haue also admonished before, why thou shouldest bestow so much study in these, as in those which the church hath long agoe auouched to bee Canonically.

Nowe it is requisite that we speake of the Bookes of the newe Testament. And they are in this order, by a receyued custome (which no man wil lightly finde fault with) placed and disposed:

Mathew	} Contayning Chapters.	28
Marke		16
Luke		24
Iohn		21
Actes of the Apostles		28
Epistle of S. Paul to y ^e Romaines	}	16
To the Corinthians the first		16
To the Corinthians the seconde		13
To the Galathians	}	6
To the Ephesians		6
To the Philippians		4
To the Colossians	}	4
To the Thessalonians the first		5
To the Thessalonians the second		3
To Timothy the first	}	6
To Timothy the second		4
To Titus	}	3
To Philemon		1
To the Hebrues		13
The Epistle of Iames	}	5
Of Peter the first		5
Of Peter the second		3
Of Iohn the first	}	5
Of Iohn the second		1
Of Iohn the third		1
Of Iude		1
Apocalyps		22

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The Chapters in all are two hundred & thre score. For in what place the Epistles of Peter the seconde, of Iohn the seconde and thirde, and one of Iude, deserue to be put, I do not nowe dispute, who professe my selke to followe the common opinion, or rather custome.

Now if thou readeest euery weeke in the New Testament fise Chapters, thou shalt go thorough with it once in a tweluemonths space. If thou peruse ouer ten Chapters, thou shalt go thorough w it twice, and one only day shal be left to spare. If fiftene Chapters, thou shalt accomplishe it thrice. If twentie, thou shalt accomplish it foure times.

These things being thus declared, it remayneth that euery godly man do repute with himselfe, howe oft hee will reade ouer the holy Psalmes, howe ofte the booke of the olde Testament, howe oft the newe Testamente in a yeares space.

Of whiche pointe when he hath once determined, then shall it be needefull for him to limit out the Chapters of the booke according to the weekes and dayes of the yeare, after that forme and order whiche wee haue shewed in the pzemisses.

Howbeit, partly to the intent the godlie disposed may the more willingly and easilye imbrace our counsaile and aduice, partly leaste those that haue already attempted to reade dayly the holpe Byble at houres appointed, should alleage for excuse, that they do (sooner than a man would thinke) sayle and misse in the order or number of the Chapters: I haue prouided a Calendar, wherein for euery daye in euery moneth are noted and set downe certaine Chapters, as wel of the wo:ke of the Psalmes, as of the other booke of h old and new Testament, and the same truely so digested and distinguished in number, that thou mayste verpe well reade and peruse ouer once or oftner in a yeare, as thou thinkest
god,

god, al the said bookes of the holy Bible, or at leastwise so many of them as thou hast most fancie to, and canst best like of. And in this order is this Calendar made.

First and foremost we haue given to euery moneth two litle pages or sides of a leafe y^e one answering to y^e other, and either of them with lines from aboue drawn directly downewarde disseuered and diuided into Columns or pillars.

In the former page of the left side are drawn two such lines, between which, for as muche as they represent and make a very small and slender pillar, there is no greater space or distaunce, than that by descending from the heade to the foote, the letters A. b. c. d. e. f. g. A. b. c. &c: whereby are wont to be noted in common Calendars the spaces of the weekes and number of the dayes, maye be wryten. But before this same pillar, toward the left side, there are set down certaine notes of numbers, whiche whilest they aunswere to the sayde letters, doe at the firste sighte declare, what day of the moneth euery daye in the weeke is. From the seconde line to the uttermost parte of the same side toward the right hande, is a great deale of space left, wherein whosoeuer list, maye at his owne choyce and libertie, note the publike feasts and holydayes hapning throughout the whole yeare. Though I, who am fully resolved to consecrate this labour whatsoeuer it bee to the reading of the Scriptures, and for this cause haue willingly called it a Calendar of the holy Scripture, do set downe the things memorabile, whiche the holy bookes reporte to be done on certaine dayes: adding also some things in some places, whiche the opinion onely of the learned warranteth to be done on y^e same dayes: of which sort are, the natiuitie and death of CHRIST, the murther of Stephen, the calling of Paule, &c. as touching which things

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things verile the voly Scripture expreſſeth no certain dayes, and yet by the common conſentes of all menne there are ſome certaine dayees appointed.

Thus much of the former Age.

On the other ſide or page, which ſtretcheth towarde the right hande, there follow foure other diſtaunces or pillers, marked out with ſiue lines let downe to rights in manner of a plum line.

And of all of them well nêere the bredth is alike, ſa- uing that the firſt is diſcerned to be ſomewhat narrower. Whiche firſt is appointed only to the worke of the **Psalmes**, and it conteyneth in ſuche wiſe the number and order of **Psalmes** affixed on certaine dayes, as all men may perſe them ouer once euerye yeare. But if a man be diſpoſed to reade them twice, or thrice, or fourtymes in a yere, there is no cauſe to the contrary but y he by his own choyce and induſtry, multiplying the numbers of the **Psalmes** according to the rate and proportion of euery weeke, may frame to himſelfe papers with columnes or pillers correſpondent, and ſerue them in a table to his own uſe, concerning which thing we haue touched ſomewhat alſo aboue. Next followeth the ſeconde Columne, wherein are placed the bookeſ of the olde Teſtament, whiche our auncceſters, the moſt holy gouernours of Churches, haue acknowledged to be Canonically.

The names therefore of theſe bookeſ we haue ſette downe in a decent order, and like wiſe what and howe manye Chapters of them maye conuently be reade euerye daye. The third Columne we haue giuen to the bookeſ of the Olde Teſtamente not numbred in the Canon, wherof the titles and Chapters are in a number certaine diſtributed throughout the weekeſ of euerye moneth. And we haue purpoſely ſundered theſe bookeſ from the former, neyther woulde we

Cc.

mingle

minge them together in one and the selfesame distance. For it came to my remembrance to feare, that that woulde not onely haue bin vnseemely, but also to some very grieuous. For what, if some mans stomacke could not well brooke the Bookes of the latter kind? or at least not thinke them woorthy the reading euery yere?

Truely I for my parte will interprete my successe to be happy, and my labour and diligence not to be utterly losse, if so be I shall obtaine but thus muche of good folkes, namely, that they will euen once in a yere reade ouer all the Canonickall Bookes. Furthermoze, the fourth columnne is dedicated to all the Bookes, whyche are nowe euery where (by a custome receiued) ascribed to the new Testament: the Chapters whereof we haue in such wise digested and disposed, as that they may once in a yeaers space be read ouer without any paines. But if any mans minde shall be inflamed with so scruent a desire of reading the holy mysteries, that he wyll assay to attempt greater matters, and like as the Psalmes, so peraduenture also couet to go thzough a twice or thrice wyth the Canonickall Bookes of the olde and newe Testament, it shall be an easie matter for him, by doubling the numbers whiche we haue put, or by conueying them somewhat otherwise, to deuise an other way fit and profitable for hys purpose, and to make another Calendar.

Mozeouer, aboue these Columnnes in the pages of euery moneth, there are fired of vs (in steade of pillar coronets) certaine titles. The firste and highest line extended thzoughout both the pages, containeth the name of euery moneth in Latine and English: then next how the Hebzeues do call the same, & how many it is with the in number: finally, howe it is termed in the Atticke tongue of the Grecks. The line that is vnderneath this, I meane in the former page, ouer and aboue the firste pillar, hath nothing at all witten on it: but ouer the
second

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second and maine pillar we haue noted in these words,
THINGS DONE: and in the latter page, the first pil-
 ler sheweth this title, **PSALMES:** the seconde & third,
OLDE TESTAMENT: the fourth, **NEVVE.** In thys
 wise therfore whilest passage is made throughe the
 twelue moneths, there is layd open a certaine and vn-
 doubted waye, whereby in a yeares space the whole
 booke of the Psalmes, againe all the other Canonically
 bookes of the olde Testamente, further, the bookes not
 Canonically, lastly al the bookes numbred in the newe
 Testament, may once very wel be read ouer. And least
 any man shold want any thing herein, I haue thought
 good to inserte into this booke, the whole Calender
 of the holy Scripture, drawen forth in that
 forme and order which we haue spoken
 of, and with al the pages & pillars
 incident therevnto, so far forth
 as might bee, truely dec-
 ked and distingui-
 shed;

Cc.ij.

¶ Here foloweth the Calendar
 of the holy Scripture.

Januaris, Ianuarie, Thebet in Hebrue, x. Moneth,

THINGS DONE.

- | | | |
|----|---|--|
| 1 | A | Circūcisiō of CHRIST. Luke. 2. There appeared to Noe |
| 2 | b | the tops of the mountaines. Genes 8. The diuorcement |
| 3 | c | strange wiues. Ezra. 10. |
| 4 | d | |
| 5 | e | The destructiō of Ierusalem is shewed to Ezechi. Chap 33. |
| 6 | f | Epipha. of Christ. He is worshipped of the wise mē. Ma. 2. |
| 7 | g | He is baptised. Math. 3. He worketh his first miracle at |
| 8 | A | a mariage. Iohn 2. |
| 9 | b | |
| 10 | c | Nabuchadnezar besiegeth Ierusalem. 2. King 25. Ierem. 35. |
| 11 | d | Ezechiels parable. Chap. 24. |
| 12 | e | Ezechiel prophesieth against Aegypt. Chap 29. |
| 13 | f | |
| 14 | g | |
| 15 | A | |
| 16 | b | |
| 17 | c | |
| 18 | d | |
| 19 | e | |
| 20 | f | |
| 21 | g | |
| 22 | A | |
| 23 | b | |
| 24 | c | |
| 25 | d | The calling of Paul here after the death of Christ. Act 9. |
| 26 | e | |
| 27 | f | |
| 28 | g | |
| 29 | A | |
| 30 | b | |
| 31 | c | |

Gameli on in Greeke.			
<i>Psalmes.</i>	<i>Olde Testament.</i>		<i>Nuwe.</i>
1	Genel 1,2,3		Math 1.
2	4 5		2
3	6.7		3
	8 9		4
	10.11	I obla. 1.	5
	12.13	2	
	14.15	3	
4	16.17.18		6
5	19.20		7
6	21.22		8
	23.24.		9
	25 26	4	10
	27.28	5	
	29.30	6	
7	31.32.33		11
8	34.35		12
9	36.37		13
	38.39		14
	40.41	7	15
	42.43	8	
	44.45	9	
10	46.47.48		16
11	49 50.		17
12	Exod 1.2.		18
	3.4	10	19
	5.6.	11	20
	7.8	12	
	9.10		
13	11 12.13		21
14	14 15		22
15	16.17		23

Februarius, Februarie : sebas in Hebrue, XI Moneth,
THINGS DONE.

1	d	Moyſes expoundeth the lawe. Deut. 1.
2	e	CHRIST is offered to the Word. Luke. 2.
3	f	
4	g	
5	A	
6	b	
7	c	
8	d	
9	e	
10	f	
11	g	Noe ſent forth the Dove, which returned again. Gene. 8.
12	A	
13	b	
14	c	
15	d	
16	e	
17	f	
18	g	Noe ſet forth þ Dove, which brought an Olive brāch. Ge. 8.
19	A	
20	b	
21	c	
22	d	
23	e	
24	f	Zacha. propheſſeth. Zach. 1. The electiō of Mathias. Act. 1.
25	g	Noe ſent forth the Dove, which returned no more. Ge. 8.
26	A	
27	b	
28	c	

Helaphiebolion in Greeke.			
<i>psalmes.</i>	<i>Olde Testament.</i>		<i>Nuwe</i>
	18.19		24
	20.21	13	25
	22.23	14	
	24.25	Iudeth.1	
16	26.27.28		26
17	29.30		27
18	31.32		28
	33.34		Marke.1
	35.36	2	2
	37.38	3	
	39.40	4	
19	Leuitic.1.2.3		3
20	4.5		4
21	6.7		5
	8.9		6
	10.11	5	7
	12.13	6	
	14.15	7	
22	16.17.18		8
23	19.20		9
24	21.22		10
	23.24		11
	25.26	8	12
	27. Nume.1	9	
	2.3.	10	
25	4.5.6		13
26	7.8		14
27	9.10		15

Martius, Marche, Ader in Hebrue, XII. Moneth,

THINGS DONE.

1	d	
2	c	
3	f	The temple finished yeare 6. of Darius. Ezra. 6.
4	g	
5	A	
6	b	
7	c	
8	d	
9	e	
10	f	CHRIST heareth Lazarus to be sicke. Iohn. 10.
11	g	The fast of Esther. 3. 8. 9.
12	A	The question of divorce. Children are brought. Math. 19.
13	b	CHRIST cometh to Ierico. Luke 18. 19.
14	c	He healeth the sicke. Math. 20. The dayes called Purim.
15	d	1. Esther. 9. 2. Mach. the last. The Purim dayes 2. Elth. 9.
16	e	He raiseth vp Lazarus. Iohn 11.
17	f	He goeth to Ephraim. Iohn 11.
18	g	He returneth to Bethany. Iohn. 12.
19	A	His late are annointed. Iohn. 12.
20	b	He cometh to Ierusalem. Luke. 19.
21	c	The Actes are done which are reade of Math. 21. 22. 23. 24.
22	d	25. 26. Marke. 14.
23	e	Judas goeth to the Bishops. Math. 26.
24	f	CHRIST keepeth the passouer. Math. 26. Iohn. 13.
25	g	He is crucified. Gabriel is sent to Mary. Luke 1.
26	A	The Sepulchre is kept.
27	b	CHRIST riseth frō death. Sheafes are offred. Leuit. 23.
28	c	Iehoiachim broughte forth of prison. Ierem. the laste .2.
29	d	King. 25.
30	e	
31	f	

Munychion in Greeke.			
Psalmes.	Olde Testament.		Newe.
	11.12		16
	13.14	11	Luce.1
	15.16	12	
	17.18	13	
28	19.20.21		2
29	22.23		3
30	24.25		4
	26.27		5
	28.29	14	6
	30.31	15	
	32.33	16	
31	34.35.36		7
32	Deut.1.2		8
33	3.4		9
	5.6		10
	7.8	Sufan.1	11
	9.10	Bel, Dragon.1	
	11.12	Song of the 3. chil.1	
34	13.14.15		12
35	16.17.		13
36	18.19.		14
	20.21		15
	22.23	Fragniet of Esth.1	16
	24.25	2	
	26.27	3	
37	28.29.30		17
38	31.32		18
39	33.34		9
	Iolua.1.2		20
	3.4	4	21
	5.6	5	

Aprilu, April, Nisan in Hebrue, I Moneth,

THINGS DONE.

- | | | |
|----|---|--|
| 1 | g | Noe seeth the land. Genes. 8. The tabernacle is reared bp. |
| 2 | A | Exod. the last chapter. The temple is purged. 2. Chr. 24. 29 |
| 3 | b | Christ appeared to Thomas. Iohn. 20. |
| 4 | c | |
| 5 | d | |
| 6 | e | Iosua leadeth the people out of Setim. Iosu. 3 |
| 7 | f | Ezechiel prophesieth against Egypt. chap. 30 |
| 8 | g | |
| 9 | A | The passeouer is instituted. Exod. 12. |
| 10 | b | The people passeth ouer Ior. Iosu. 3. 4. The pascal lambe |
| 11 | c | Exod. 12. The people are circumcised. Iosu. 5. |
| 12 | d | The vessels of the Lord are restored to the Jews. Ezr. 8. |
| 13 | e | Estheres against the Jews. Esther. 3. |
| 14 | f | The Lords passeouer. Exod. 12. Leuitic. 23. Iosu. 5. |
| 15 | g | The departing out of Egypt. Exod. 13. Numb. 33. |
| 16 | A | The purging of the temple finished. 2. Chronic. 29. |
| 17 | b | Ierusalem taken by Titus, in the yeare of Christ. 37. |
| 18 | c | The Israelits passe through the red sea. Exod. 14. 15. |
| 19 | d | |
| 20 | e | |
| 21 | f | The euyght day of swæte bzeade. Exod. 12. |
| 22 | g | The Israelits come to Marah. Exod. 15. |
| 23 | A | |
| 24 | b | The vision of Daniel. chap. 10. 11. 12. |
| 25 | c | |
| 26 | d | |
| 27 | e | |
| 28 | f | |
| 29 | g | |
| 30 | A | This moneth is called the moneth of new coyne. Exo. 34 |

Thargem in Greek.			
Psalms.	Oide Testament.		Nesce.
	7.8	6	22
40	9.10.11		23
41	12.13		24
42	14.15		Iohn.1
	16.17		2
	18.19	7	
	20.21	8	
	22.23	Ezra. III. 1	3
43	24. Iudg. 1. 2		4
44	3. 4		5
45	5. 6		6
	7. 8		7
	9. 10	2	
	11. 12	3	
	13. 14	4	8
46	15. 16. 17		9
47	18. 19		10
48	20. 21		11
	Ruth 1. 2		12
	3. 4		
	Samuel: 1. 1. 2		
	3. 4		13
49	5. 6. 7		14
50	8. 9		15
51	10. 11		16
	12. 13.		17
	14. 15	8	
	16. 17	9. 10. 11. 12.	
52	18. 19	III. Ezra. 1.	18
	20. 21. 22		

Mains, May, ljer in Hebrue, II Moneth.

THINGS DONE.

- | | | |
|----|---|---|
| 1 | b | The people numbered. Numb. 1. 2. |
| 2 | : | |
| 3 | : | |
| 4 | : | |
| 5 | : | CHRIST ascendeth, up into heauen. Luc. 24. |
| 6 | : | |
| 7 | A | |
| 8 | : | |
| 9 | : | |
| 10 | l | Noe is com mded to carv things necessaris into h ark. Ge. 6 |
| 11 | e | |
| 12 | : | |
| 13 | : | |
| 14 | A | Some holde the passeoner. Numb. 9. 2. Chronic. 30. |
| 15 | b | They come into the desarte of sin. Exod 16, Pentec. Act. 2 |
| 16 | c | It rayneth Manna. Exod. 16. |
| 17 | l | Noe entreth into the Arke Genes. 7. |
| 18 | e | |
| 19 | f | |
| 20 | g | The seconde yeare after their departure they goe from |
| 21 | A | mount Sinay. Numb. 10. |
| 22 | b | Their tentes are set on fire. Numb. 11. |
| 23 | c | The Castel of Jerusalem is censed. 1. Machab. 13. |
| 24 | d | |
| 25 | e | |
| 26 | f | |
| 27 | g | Noe at h pers end going forth of the Arke offereth sacri- |
| 28 | A | fice. Genes 8. 9. |
| 29 | b | |
| 30 | c | |
| 31 | d | |

Leitophoria in Greeke.			
Psalms.	O'de Testament.		N. br.
53	23.24		19
54	25.26		20
	27.28		21
	29.30	2	Actes. 1
	2 Samuel. 1.2	3	
	3.4	4	
55	5.6.7		2
56	8.9		3
57	10.11		4
	12.13		5
	14.15	5	6
	16.17	6	
	18.19	7	
58	20.21.22		7
59	23.24		8
60	1 King. 1.2		9
	3.4		10
	5.6	8	11
	7.8	9	
	9.10	10	
61	11.12.13		12
62	14.15		13
63	16.17		14
	18.19		15
	20.21	11	16
	22. 11. King 1	12	
	2.3	13	
64	4.5.6		17
65	7.8		15
66	9.10		19
	11.12		20

January, June, Sinai in Hebrew, III. Moneth,

THINGS DONE.

1 e | Their first coming to mount Sinai where they abode 11.
2 f | months and 20. days, and all the things are accompli-
3 g | shed which are written from the 19. of Exod. to the ende
4 A | of the booke, and in Leviticus, from to the 11. of Numb.

5 b |
6 c | The weekes of Pentecost of the Jewes. Exod. 34.

7 d |
8 e |
9 f |
10 g | The Captives in Babilon send gittes to Ierusalē. Bar. 1.

11 A |
12 b |
13 c |
14 d |

15 e |
16 f |
17 g |
18 A |

19 b |
20 c |
21 d |
22 e |

23 f | Edicts for the Jewes. Either. 8.

24 g | Iohn Baptist is bozne. Luke. 1.

25 A |
26 b |
27 c | The waters increase. Gen. 7.

28 d |
29 e |
30 f |

Ecatombaton in Greeke.			
<i>Psalmes.</i>	<i>Olde Testament.</i>		<i>Nuwe.</i>
	13.14	14	21
	15.16	15	
	17.18	16	
67	19.20.21		22
68	22.23		23
69	24.25		24
	I.Chronic. 1.2		25
	3.4	I.Machab. 1	26
	5.6	2	
	7.8	3	
70	9.10.11		27
71	12.13		28
72	14.15		Roma. 1
	16.17		2
	18.19	4	3
	20.21	5	
	22.23	6	
73	24.25.26		4
74	27.28		5
75	29. II. Chronic. 1		6
	2.3		7
	4.5	7	8
	6.7	8	
	8.9	9	
76	10.11.12		9
77	13.14		10
78	15.16		11
	17.18		12
	19.20	10	13
	21.22	11	

1611, July, *Thomas* in Hebrue, 1111 Moneth,

THINGS DONE.

1	g	Mary visiteth Elizabeth. Luke 1.
2	A	
3	b	
4	c	
5	d	Ezechiels visions. Ezech 1.
6	e	
7		
8		
9	A	Ierusalem taken of the Babilonians Ieremy set at liberty.
10	b	Ieremy. 39. 52. 2. King the last chapter.
11	c	
12	d	
13	e	
14	f	
15	g	
16	A	
17	b	Moyles brake the Tables. Exod. 11. The spies terrifye
18	c	the people. Numb. 13. and the Babilonians begin to be-
19	d	siege Ierusalem. 2. King. 25.
20	e	
21	f	
22	g	Mary Magdalen the sinner. Luke. 7.
23	A	
24	b	
25	c	
26	d	
27	e	
28	f	
29	g	
30	A	
31	b	

Metagennum in Greeke.			
Psalms.	Olde Testament.		Nº.º.
	23.24	12	
79	35.26.27		14
80	28.29		15
81	30.31		16
	32.33		I. Corinth. 1
	34.35	13	2
	36. Ezra. 1	14	
	2.3	15	
82	4.5.6		3
83	7.8		4
84	9.10		5
	Nehem. 1.2		6
	3.4	16	7
	5.6	II. Machab. 1	
	7.8	2	
85	9.10.11		8
86	12.13		9
87	Either. 1.2		10
	3.4		11
	5.6	3	12
	7.8	4	
	9. Esay. 1	5	
88	2.3.4		13
89	5.6		14
90	7.8		15
	9.10		16
	11.12	6	II. Corinth. 1
	13.14	7	
	15.16	8	
91	17.18.19		2
92	20.21		3

Augustus August with the Hebrues V. Moneth,

THINGS DONE.

1	c	Aaron dieth. Num. 20. 33. Ezra cometh to Ierusalē, Ezra. 7.
2	d	
3	e	
4	f	
5	g	
6	A	
7	b	Ierusalem is byent. 2. King 25. Baruch readeth the booke in
8	c	Babilon. Baruch. 1.
9	d	
10	e	Ezechiel to the Elders of Israel. Ezech. 20. Some thinke
11	f	that vpon this day Ierusalem was set on fire both of the
12	g	Babylonians. Ieremie. 52. and also of Titus.
13	A	
14	b	
15	c	
16	d	
17	e	
18	f	
19	g	
20	A	
21	b	
22	c	
23	d	
24	e	
25	f	
26	g	
27	A	
28	b	
29	c	Iohn is beheaded. Marke. 6.
30	d	
31	e	

Boedromion in Greeke.			
<i>Psalmes.</i>	<i>Olde Testament.</i>		<i>Nuwe.</i>
93	22.23		4
	24.25		5
	26.27	9	6
	28.29	10	
	30.31	11	
94	32.33.34		7
95	35.36		8
96	37.38		9
	39.40		10
	41.42	12	11
	43.44	13	
	45.46	14	
97	47.48.49		12
98	50.51		13
99	52.53		Galath.1
	54.55		2
	56.57	15	3
	58.59	Baruch.1	
	60.61	2	
100	62.63.64		4
101	65.66		5
102	Jeremie.1.2.		6
	3.4		Ephes.1
	5.6	3	2
	7.8	4	
	9.10	5	
103	11.12.13		3
104	14.15		4
105	16.17		5
	18.19		6
	20.21	6	Phillip.1

September, *elul* in Hebrue, VI. Moneth,

THINGS DONE.

1 f | Hageus prophesieth. chap. 1.

2 g |

3 A |

4 b |

5 c | Another vision of Ezechiel. Ezch. 8.

6 d |

7 e |

8 f | It is thought that Ierusalem was bzent by Titus.

9 g |

10 A |

11 b |

12 c |

13 d |

14 e |

15 f |

16 g |

17 A |

18 b |

19 c |

20 d |

21 e |

22 f |

23 g |

24 A |

25 b | The walles of Ierusalem are finished. Nehemia. 6.

26 c |

27 d |

28 e |

29 f |

30 g |

Psalmes.	Maimacterion in Greeke.		Newe.
	Olde Testament.		
	22 23	Wildome. 1	
	24.25	2	
106	26.27.28		2
107	29 30		3
108	31 32		4
	33.34		Coloth. 1
	35.36	3	2
	37 38	4	
	39.40	5	
109	41.42.43		3
110	44 45		4
111	46.47		I. Theff. 1
	48.49		2
	50.51	6	3
	52. Threnes. 1	7	
	2.3	8	
112	4. Ezech. 1.2		4
113	3.4		5
114	5.6		II. Theff. 1
	7.8		2
	9.10	9	3
	11.12	10	
	13.14	11	
115	15.16.17		I. T. moth. 1
116	18.19		2
117	20.21		3
	22.23		4
	24.25	12	5
	26.27	13	
	28.29	14	

October, *Tisri* in Hebrue, VII. Moneth,

THINGS DONE.

1	A	The first day of trumpets. Leuitic. 23.
2	b	
3	c	Gedalia is supposed to be slaine. 2. King. 25. Ieremie. 41.
4	d	
5	e	
6	f	
7	g	
8	A	
9	b	
10	c	The feast day of cleansing. Leuitic. 16. 23. The Iubilie yeare
11	d	50. Leuitic. 25.
12	e	
13	f	
14	g	
15	A	The feast of tabernacles. Leuitic. 23. Numb. 29. Iohn. 7.
16	b	Ezech 45.
17	c	The arke stayed on the mountaines of Ararat. Genes. 8.
18	d	
19	e	
20	f	
21	g	Haggeus is sent to Zerubabel. chap. 1.
22	A	VIII. day of tabernacles. Leuitic. 23.
23	b	The people sent after \bar{y} dedicatiō of \bar{y} temple. 2. Chro. 7.
24	c	A newe couenaunt with God. Nehem. 9. 10.
25	d	
26	e	
27	f	
28	g	
29	A	
30	b	
31	c	

Gianepione in Greeke.			
<i>Pfalmes.</i>	<i>Olde Testament.</i>		<i>Nēve.</i>
118	30.31.32		6
119	33.34		II. Timoth. 1
120	35.36		2
	37.38		3
	39.40	15	4
	41.42	15	
	43.44	17	
121	45.46.47		I. Ius. 1
122	48. Daniel. 1		2
123	2.3		3
	4.5		Philemon 1
	6.7	18	Hebrues. 1
	8.9	19	
	10.11	Ecclesiastic. 1	
124	12. Hosee. 1.2		2
125	3.4		3
126	5.6		4
	7.8		5
	9.10	2	6
	11.12	3	
	13.14	4	
127	Joel. 1.2.3		7
128	Amos. 1.2		8
129	3.4		9
	5.6		10
	7.8	5	11
	9. Abdias. 1	6	
	Jonas. 1.2	7	
130	3.4. Micheas. 1		12
131	2.3		13
132	4.5		Iames. 1

Nouember, *Marhesan* in Hebrue VIII. Moneth,
 THINGS DONE.

1	d	
2	e	
3	f	
4	g	
5	A	
6	b	
7	c	
8	d	
9	e	
10	f	
11	g	
12	A	
13	b	
14	c	
15	d	Ieroboam ordaineth a feast day. 1. King. 12,
16	e	
17	f	
18	g	
19	A	
20	b	
21	c	
22	d	
23	e	
24	f	
25	g	
26	A	
27	b	
28	c	
29	d	
30	e	

Anthelsterione in Greeke.			
<i>Psalms.</i>	<i>Olde Testament.</i>		<i>Newe.</i>
	6.7		2
	8. Nahum 1.	8	3
	2.3	9	
	Habacuc. 1.2	10	
133	3. Sophony. 1.2		4
134	3. Haggeus. 1		5
135	2. Zachary. 1		I. Peter. 1
	2.3		2
	4.5	11	3
	6.7	12	
	8.9	13	
136	10. 11. 12		4
137	13. 14		5
138	Malachy. 1.2		II. Peter. 1
	3.4		2
	Iob. 1.2	14	3
	3.4	15	
	5.6	16	
139	7.8.9		I. Iohn. 1
140	10. 11		2
141	12. 13		3
	14. 15		4
	16. 17	17	5
	18. 19	18	
	20. 21	19	
142	22. 23. 24		II. Iohn. 1
143	25. 26		III. Iohn. 1
144	27. 28		Iude. 1
	29. 30		Apocalyps. 1
	31. 32	20	2

December, *syflew* in Hebrue. IX. Moneth,

THINGS DONE.

1	f	
2	g	
3	A	
4	b	Zacharias prophesieth againe. chap. 7.
5	c	
6	d	
7	e	
8	f	
9	g	
10	A	
11	b	
12	c	
13	d	
14	e	
15	f	Antiochus placeth an Idol in the temple. 1. Machab. 1.
16	g	
17	A	
18	b	
19	c	
20	d	Ezra commaundeth the straunge wives to be put away
21	e	Ezra, 9.
22	f	
23	g	
24	A	The foundation of the second Temple. Haggai. 2.
25	b	Passion of CHRIST. Luke. 22. The temple cleansed. 1. Mac. 4.
26	c	Stephen the Deacon. Act. 7.
27	d	
28	e	The children are slaine. Matth. 2.
29	f	
30	g	
31	A	

Goleideone in Greeke.			
<i>Psalmes.</i>	<i>Olde Testament.</i>		<i>Newe.</i>
	33.34	21	
	35.36	22	
145	37.38.39		3
146	40.41		4
147	42. Prouerb. 1		5
	2.3		6
	4.5	23	7
	6.7	24	
	8.9	25 ¹	
148	10.11.12		8
149	13.14		9
150	15.16		10
	17.18		11
	19.20	26	12
	21.22	27	
	23.24	28	
	25.26.27		13
	28.29	29.30	14
	30.31	31.32	15
	Ecclesiastes. 1.2	33.34	16
	3.4	35.36	17
	5.6	37.38	
	7.8		
	9.10.11		18
	12. Cantic. 1	39.40	19
	2.3	41.42	20
	4.5	43.44	21
	6.7	45.46	22
	8	47.48	
		49.50	
		51	

Gerardus, A.

Year	Month	Day	Time	Location	Remarks
1900	Jan	1	10:00	San Francisco	Arrived from New York
1900	Jan	2	11:00	San Francisco	Left for Los Angeles
1900	Jan	3	12:00	San Francisco	Arrived from Los Angeles
1900	Jan	4	13:00	San Francisco	Left for San Diego
1900	Jan	5	14:00	San Francisco	Arrived from San Diego
1900	Jan	6	15:00	San Francisco	Left for San Jose
1900	Jan	7	16:00	San Francisco	Arrived from San Jose
1900	Jan	8	17:00	San Francisco	Left for San Francisco
1900	Jan	9	18:00	San Francisco	Arrived from San Francisco
1900	Jan	10	19:00	San Francisco	Left for San Francisco
1900	Jan	11	20:00	San Francisco	Arrived from San Francisco
1900	Jan	12	21:00	San Francisco	Left for San Francisco
1900	Jan	13	22:00	San Francisco	Arrived from San Francisco
1900	Jan	14	23:00	San Francisco	Left for San Francisco
1900	Jan	15	24:00	San Francisco	Arrived from San Francisco
1900	Jan	16	25:00	San Francisco	Left for San Francisco
1900	Jan	17	26:00	San Francisco	Arrived from San Francisco
1900	Jan	18	27:00	San Francisco	Left for San Francisco
1900	Jan	19	28:00	San Francisco	Arrived from San Francisco
1900	Jan	20	29:00	San Francisco	Left for San Francisco
1900	Jan	21	30:00	San Francisco	Arrived from San Francisco
1900	Jan	22	31:00	San Francisco	Left for San Francisco
1900	Jan	23	32:00	San Francisco	Arrived from San Francisco
1900	Jan	24	33:00	San Francisco	Left for San Francisco
1900	Jan	25	34:00	San Francisco	Arrived from San Francisco
1900	Jan	26	35:00	San Francisco	Left for San Francisco
1900	Jan	27	36:00	San Francisco	Arrived from San Francisco
1900	Jan	28	37:00	San Francisco	Left for San Francisco
1900	Jan	29	38:00	San Francisco	Arrived from San Francisco
1900	Jan	30	39:00	San Francisco	Left for San Francisco
1900	Jan	31	40:00	San Francisco	Arrived from San Francisco



Thou seest now, and in what sort we haue
 ordeyned y^e Calendar of holy Scripture,
 and brought it to an ende. And to the in-
 tente the greater number of godly rea-
 ders maye reape a swete and continual
 fruite by this our labour, we haue prou-
 ided this Calendar, and digested it in suche wise, as that
 they may draw it forth in tables of paper or parchment,
 and fasten them to the wals in their studie, Parlour, pri-
 uie chamber, shoppe, chappel, Oratory, and wheresoeuer
 they list themselves. For my parte I couet nothing so
 muche as that all the godly woulde receiue this worke
 with th^e it minde, that it is of me offred. Howbeit I goe
 not about to prescribe any thing as of necessitie to anye
 man, but doe franckely confesse that euery man oughte
 to be at his owne choyce and liberty, to appoint and de-
 termine more at large of and concerning all this whole
 businesse: and therefore (hardly) let euery one chouse suche
 a way of reading the holy mysteries, as he shal suppose
 to be most fitte and conuenient for his purpose. Be it if a
 man shal by his owne proper witte and industrie de-
 uise a more apt waye than this is, and will not be grie-
 ued to impart the same vnto vs, we protest that we shal
 be so farre of from enuying his good successe, that we wil
 follow him rather for our guide and lodes man, and ren-
 der vnto him the expresse meaning of a thankful minde
 when and so farre forth as in vs shall lye. For why, we
 truely are not ashamed to confesse, that after the maner
 of painters, who vse with a roole or chaike to drawe the
 first lineamentes of their worke, we haue shadowed out
 more truely than fully finished, a certain slender and ea-
 sie forme of distinguishing and limiting forth the certaine
 chapters of booke to be reade euery day throughtout the
 yeare.

Let a man
read dayly cer-
taine chapters,
but without su-
perstition.

And soothly, of al other we couet least that any thing shoulde in this behalfe be superstitiously obserued. Libertie is a thing of it selfe verie amiable: neyther is it meete, as perteyning especially to this matter, that any thing shoulde in such wise be commaunded or enioyned as though that he that did otherwise, shoulde by and by be put in fault and blame. For doubtlesse it is very fitte and requisite to be permitted, that a man shoulde at any time of the yere beginne the holye Bible, that he shoulde dispose and digest in suche order and number as well the Bookes as Chapters, as he himselfe can best like off, againe that he shoulde peruse some certaine bookes out of whiche he hopeth to reape moste profit in the doctrine of religion, so muche the oftner, like as Saint Ambrose wished Augustine to reade before others the prophet Esay, and other bookes more rarely and sparinglye. But this thing we are most of all desirous to perswade, that it is very necessarie for euery Christian, that he shoulde dayly peruse ouer certaine Chapters of the sacred Byble. And if so be the same man shal once in a yere go through with the reading of the whole Byble, then we promise him, that ouer and besides he shall deserue no smal commendation of his godly trauell with all men, he shall also reape moste ample fruite and commoditie by this by diligence.

I woulde haue thee therefore, whatsoeuer thou art, duely to consider with thy selfe, whether anye man may iustly hereafter alleadge for excuse, that it will bee as greate a matter for him to read ouer the holy Bible, as a number wil seeme to make it.

What labour, I praye thee, is it, to bestowe one houre, or moe peraduenture in perusing ouer three, four,

four, or five Chapters at the moste enerye daye in the weeke : In god faith he maye well blushe and be ashamed, that dare hence forwarde so muche as once to mutter against these things . Therefore let enery manne forthwyth without anye delay make, prefix, and intionye to himselfe a lawe, and let him with all care and industrie indeanour to obey it so long as he liueth . But if it shall happen through businesse falling out of the sodayne that lawe to be broken and interrupted, then let him not spare (hardlye) to punish, and euen to be awreaked of himselfe.

No manne is better spured vpp and retyened in his dutie doing, than he that of his owne accorde is both a lawe and a iudge to himselfe . It is incredible, howe acceptable a thing it is to GOD, when a man willingly and without compulsion, giueth himselfe freely to godly exercises.

But nowe I woulde not haue thee to saye vnto me, that thou art driuen awaye from the reading of the sacred Wyble, because all the matter thereof is harde and beyonde thy capacitie, neyther canst thou attayne vnto the things therein conteyned . Saye thou seest further, that of the things whiche thou readest, or in some sorte vnderstandest, thou canst not gather anye spirituall profite : for why, thou arte ignorant, howe or by what meanes thou mayste aptlye transfer the thyngs that the Scripture specifyeth, to the instruction and information of thine owne life . But I will not suffer thee, I saye, to vse herein anye longer excuse: and for bycause it woulde griene mee verie muche, if there shoulde anye thyng as yet be a hyndraunce to thy godlye purpose : and that thou whyche seemedst

The depth and maiestie of the holy Scriptures ought not to fray vs fro the reading of the.

to

The course of Christianitie.

to be euen now ready bent and fully prepared to the reading of the holy mysteries, shouldest yet be withdrawn from the enterprising therof: I wil also go aboute to remove out of thy waye these lettes and impedimentes, and as I maye so saye, thornes and bypers.

First, whereas thou thinkest and speakest honorablye as touching the worke of the holy Scriptures, and arte fully resolved that in it are comprised things heavenly, Divine, and in all respectes noble and excellent, in god sooth thou dost very wel and goodly and like a good Christian. For in dede it behoueth that all the things therein comprehended be answerable to the maiestie of him from whome the same proceeded. Wherefore so oft as we take the Bible in our hands, it is meete and requisite that we behaue our selues with al reuerence, as if we were come to a palace or Court furnished with all sumptuous and gorgeous attyre, wherein we had to talke and debate, & that of most weyghtie affayres, with some mightie lord and Emperour, sitting in a high and stately seate, and garded about on euerye side with many noble menne and officers. For in verie dede to reade the holy Scriptures is euen for a man to present himselfe vnto God, and to make entreatie as touching everlasting saluation.

Neither can it be perceyued, that any man is in god earnest conuersant in the sacred booke, except there withall he lift vp his minde vnto God: and behold, wonder at, and adore, his goodnesse, power, Wisdome, righteousness &c.

And truly howe it cometh to passe I knowe not, the verie sighte of the holye Booke themselves doeth sodainely strike as it were pryncipally a certayne

Whiche thing Chrysostome also in his thirde homilie of Lazarus testifieth. Let vs not hoorde vp gold (saith he) but let vs lay vp for our selues the treasure of the spiritual Bookes. As for gold, verily when it encreaseh most, the doth it moſte of al endanger the possessors of it: But the Bokes beyng well laide vp, do bring muche profite to the owners of them. For euen as when the warlike weapons of a King are bestowed, although there be none to possesse the, yet do thei minister great safetie & preservation, to those that dwell in the house where they are laid vp, whiles neither theeues, nor breakers down of walles, nor any other malefactor dare once venture vpon that house: so wheresoeuer the spirituall Bookes are founde, from thence is expelled all the power of the Diuell, and greate consolation offred to the inhabitants. Inasmuche as euen the verye beholding also of the Bookes maketh vs to be more slowe to sinne. For, whither we haue committed any thing that is forbidde, and defiled our selues, yet being returned home, and hauing looked vpon the Bookes, oure conscience doeth more fiercely condemne vs, and we are made afraide to committe the like: againe, whither we haue continued in godlinesse of life, by the Bookes wee become more strong and stedfast. For so soone as a man hath touched the Gospell, by and by he hath disposed his owne mind, and withdrawen it from worldly affayres, and that onely by the sight thereof. But if he shall adde diligent reading, then, as the soule that is occupied in the holye mysteries and matters of GOD, so is he purged and made better, GOD talking wyth hym throughe those Scriptures. So sayth Chrysostome, whose wordes it is meete we shoulde reade wyth suche an affection, as he himselfe vttered them in: that is to saye, a godly and religious, and boyd of all superstition.

*No mā ought
to complayne
that he cannot
vnderstand the
Scripturs, &
howe we maye
attayne to the
vnderstanding
of them.*

Now albeit the dignitie of the holy Books be greater far awaie, than wee are able to expresse in wordes: yet there is no cause why anye man shoulde mistruste, but that the vnderstanding of them may be opened vnto him. God indeede speaketh himselfe in them, but the same God doeth wonderfullie apply hymselfe vnto vs, and euen willinglie abaceth hys talke to our capacitie.

As mothers knowe howe to stutte and stammer with their stutting and stammering infants: euen so doeth God vouchsafe to debate manie thynges wyth vs after the manner of menne, whylest namely, of the things that are common amongst vs, he borroweth examples, similitudes, sentences, and many other things moe, profitable to an easie and plaine methode of teaching. Yea, and moreover the writers that firste of all compiled the sacred Bookes, whome hee woulde haue to be as hys Uisers and substitutes to teach vs in the Schoole of his Church, he hath chosen to be suche, as were not famous wyth anye notable learning, but of vile and base condition, and utterly boyde in a maner of al knowledge and erudition.

Moses, whom a number do suppose to be the Autho^r, not onely of the five Bookes commonlie ascribed vnto him, but also of the Booke of Iob: likewise David and Amos, were renowned thoroughe feeding of cattell: Peter the Apostle and Iohn the Gospel writer, lyued by the trade of fishing: Paule exercised Tent-makynge. Luke publikely dealte with Whisicke, albeit there be some not wanting, whyche contende that he was also a Paynter: Matthewe played the Publican or Colgatherer. Lo of what crue and fraternitie the mosse excellent writers were. Nowe then they vsed a kinde of speache, that was agréable to themselves and to their likes: that is to saie, familiar, plaine, and sauing euery where
of

of suche a certaine ordinarie simplicitie, as wee reade that S. Augustine and certaine other fauourers of eloquence, durst for a tyme contemne the holy Scriptures, by reason of their beggerly phrase, creeping vpon the grounde, and destitute of all Rhetoricall beauty.

All men and women therefore oughte assuredly to truste, yea, even the homely husbandmen, sheepe-herdes, fishermen, Bakers, Byuers, Daynters, Carpenters, Fullers, Corriers, Tanners, and all inferiour craftsmen whatsoeuer, also Widues, Widows, Virgins, that they and euerye of them, so they haue heartes desirous to learne, maye quickly profite in reading of the Scriptures. And ofte tymes, whereas somethings escape vs, not GOD, but we our selues are in the faulte. For why, it is not without a cause that he complayneth of the vngodly, who sayeth: that they woulde not vnderstande to doe good, but hardened theyr heartes, bycause they regarded not the voyce of the Lorde. Psalme. 36.95. Moreover, there are preceptes extante, whereby wee are commaunded to craue GODS ayde in thys behalfe: there are promises also, whyche doe put vs in sure and certaine hope, that nothing shall bee denyed vnto vs. Aske (sayth CHRIST) and it shall bee giuen you: Knocke, and it shall bee opened vnto you. Matth. 7. Luke. 11. And Iames Chap. 1. If anye of you lacke Wisedome, let hym aske of him that giueth it, namely, GOD: who gyueth to all menne indifferently, and casteth no manne in the teeth.

Who then woulde bee grieved, when he commeth to reade the holpe mysteries, to vse firste some shorte forme of Prayer: And manye formes of praying, may be gathered out of the hundred and ninetene Psalme alone, to the intent I maye speake nothing of

Eg. 15.

other

The course of Christianitie

other places. No man, I trowe, will thinke muche to saye: Blessed art thou O Lorde, teach me thy statutes. 02, Open thou mine eyes O Lorde, that I maye see the wonderfull things of thy lawe 02: O Lorde make me to vnderstande the waye of thy commaundements: 02: Teache me O Lorde the waye of thy statutes, and I will keepe thy lawe, yea I wil keepe it with my whole heart. Cause me to walke in the path of thy commaundements for I am well pleased in it. 02: The earth O Lord is filled wyth thy goodnesse, O Lorde teach me thy statutes. 02: Thy handes O Lorde haue made me, and fashioned me: giue me vnderstanding, that I may learne thy commaundementes. 02: Deale wyth thy seruaunte according to thy goodnesse, and teache me thy statutes. I am thy seruaunte: giue mee vnderstanding, that I maye knowe, thy testimonies. 02: The righteousnesse of thy iudgementes O Lorde abideth for euer, giue mee vnderstanding, and I shal liue, &c. Also out of the Ps. 25. Shew thy wayes vnto me O Lorde, and teache me thy pathes. Leade me in thy truth, and teache mee, for thou arte the God of my saluation. Againe in the same Psalme: The Lord is good and gracious, and therefore will hee teache sinners in the waye: He will direct the meeke in iudgement, and teache his way vnto the lowly. All the wayes of the Lorde are Mercy and Truth, to them that keepe his couenaunte and his testimonies. Thus whosoever shall praye with an assured confidence, God will open the eyes of their mind, whereby they may iudge bp rightly of al things. Further, it canot be denied, but that there be many things in the Scriptures of theselues very plaine, and easie to be vnderstande. Likewise there are dyuers and sundrye thynges here and there intermixed, whych who so hathe any iudgement at all, doeth some perceiue wherevnto they tende. No sooner, there is no man that carrieth not about with hym an expert maistrasse

of manye secreete and mysticall matters, to witte, bys owne proper conscience, whych doeth ofte times pryncipally reprove, finde faulte with, and make ashamed those that pretende, that they vnderstand not the holy Scriptures. It is a very grievous offence, when thou once vnderstandest the truth, to dissemble it, to neglect, not exercise, or deny it: and God is wrothe, to giue vpp to those that so doe, hauing firste (as witnesseth the Apostle Rom. i.) blinded their hearts into a reprobate sense. Furthermore, he shall best prouide for his owne safety, that dothe not labour to flye ouermuch alofte: but contenteth himselfe in places somewhat harde and difficulte, to drawe forth the simple and sounde meaning, whych the words themselves do signifie wythout any couertures, and whyche seeme not to be strange from the minde and purpose of the authoz. To hunt after subtil and straunge interpretations, to muse vpon allegories wythout cause why, to crake continuallye of mysticall meanings, is the property of men that consider not sufficiently the snares and banded hookes of the devill. Examples howe suche curiositie and vnduisednesse hath bin punished, God would haue in all ages to be seene. Woulde to God we coulde oftentimes call to remembraunce, howe greate a benefite it is, to be wise to sobrietie. He shal not a little be holpen to the collecting of proper sentences, that will exactlye marke where the beginnings of sermons, disputations, and narrations, and where the endings of the same bee: again, where the prefaces, propositions, confirmations, confutations, conclusions, are distinguished in them. Let hym obserue also the proper speeches and phrases that are familiar in the Scriptures, let hym searche diligently throughout every member, as well the thynges that goe before, as also the things that follow after: to be short, let hym duely examine the causes and circumstances of every point. If after all these things thus discussed, there

remainie some things yet still hidden, it shall be expedient to reapeate them oftener than once, and the more intentiue to consider of them. Repetition commonly causeth some things to be more cleare and lightsome: and that whyche is harde to daye, to morrowe or nexte daye becommeth plaine and easie. One daye teacheth an other, and one night certifieth an other. If the daye, as it is saide in the prouerbe, taketh away the sicknesse of the bodye: then vndoubtedly taketh it awaye also ignorance, whyche is a maladie of the minde.

It shall be verie profitable in lyke manner to conferre diligentely the playne and agreeable places of the Scriptures, wyth that place touching the meaning whereof the question is: (as Luke reporteth Act. 17.) the Thessalonians did. If thys conference be in bayne, then there is no let but that thou maieste aske y^e aduice of some other wiser than thy selfe. GOD wil bring to passe, that when thou thinkest leaste of it, thou shalt light vpon some Philip that may resolue the of thy most intricate doubt. Act. 8. He that wanteth altogether the helpe of a teacher, let hym looke over the Commentaries or Annotations of the choicest interpreters that hee can come by.

*Some thinges
we are ignorant
of to oure bes
nesse.*

Lasse of all, if all thy labour in searching of some hidden mysteries prove voyde and of none effecte, and that mannes industry (as ye woulde saye) be mocked and decepted: then doubt thou not that it cometh to passe for some benefite of thine, that some thinges whyche thou soughtest verie desirously to knowe, doe remaine still vnknewen vnto thee. It is profitable, that thou shouldest knowe by this meanes, the infirmitie and ignorance as well of all mankind, as also of thy selfe. Hereby also thou learnest, how highly thou oughtest to esteeme the giftes of the holy Ghoste, who enlightneth the myndes of the godly. Thou vnderstandest agayne, that the
same

same gifts are giue to euery man according to the measure of faith. Further, thou haste in admiration saye more and more the maiestie of the things comprehended in the sacred Scriptures. And there are in verie deepe some things in them, whyche ought of vs rather to be beleued, than perceiued: like as also certaine pointes are onely touched by the way, but not fully declared. Neither truely is it to be doubted, but that many befoze thee haue sticke and stammered at the selfe-same places. Yea, euen the diligentest of al other do oftentimes stumble, and are deceyued. Therefore the wante of knowledge of some certaine places doeth by no meanes giue thee occasion to caste awaye the holpe Bookes: but rather thou muste so muche the more diligentlly and constantlly goe forwarde to peruse them, as thou arte sure and certaine, that there wyll be alwayes a number of thynges, whyche thou shalte neuer bee able to attayne vnto: and that a Christian manne oughte all hys lyfe long to bee a Scholler of the holpe Chosse.

But to declare, howe, and by what meanes thou *Howe thou* mayste reape a Spirituall profite, by the thynges *mayste gather* whyche thou readeest, and indifferently (at the *spirituall pro-* leaste) vnderstandest, althoughe a man myghte stand *site by the* long vppon this matter, yet I will saye so muche in *thyngs that* effecte, as I truste for this present time shall be suffi- *thou readeest.* cient.

Firste, all menne oughte to be perswaded of this, that the effectualnesse of prayer poured from the hearte vnto GOD, is very greate, for whyche cause we haue a little befoze admonished, that so ofte as we come to the reabyng of the holpe Bookes, wee shoulde in anye case (to beginne wythall) vse some forme of prayer. Secondly, there lyeth hidden in the worde of GOD it selfe, when it is read or hearde, or when

*The power of
the spirite
worketh priuily
through the
worde in the
heartes of the
reapers and
hearers.*

it is duely examined, a certaine wonderfull power of the spirite, wherewith the mindes of men are stricken and after an unspeakable maner moued & drawen. Whiche thing doubtlesse we woulde by no meanes asseyne, except it were found expessed in the sacred Scrip^{tu}res, and except further it were manifest, that many good mē had at all tymes proued the selfe same thyng to be true. Hearken I praye you, what the Authoz of the Epistle to the Hebrewes Chap. 4. sayth: The worde of GOD is liuely, and mighty in operation, and sharper than anye two edged sword, and entreth throughe, euen to the diuiding asunder of the soule and the spirite, and of the ioyntes, and the marow, and is a discerner of the thoughtes, and of the intents of the heart. Neyther is there anye creature, whyche is not manifest in his sight: but al thyngs are naked and open to hys eyes, wyth whome wee haue to do. In whyche place there are two things of vs to be obserued. The one, that vnto the worde of GOD are ascribed life and other effectes of verye great importance. It is (sayth he) quicke or liuely, and mighty in working and operation: for it pierceth and entreth throughe, euen to the diuiding of the soule and the spirite, in as muche as it moueth the whole manne after an incredible manner: againe, it discerneth the thoughtes and intentes of the hearte, in as muche as it findeth faulte with and iudgeth a man, and bringeth hym to the knowlege of hymselfe and of GOD, and compelleth him to humble hymselfe, to confesse that he is a sinner, and to flye vnsaynedly to Gods mercy. The other, howe that from the worde we maye passe sodainely to GOD hymselfe, vnto whome all thynges (thoughe neuer so secrete) are wyde open and bare. Therefore, by the former pointe, we must be moued, to thinke and perswade oure selues, that in the worde of GOD, yea, euen when it is read onely or hearde, there is a certaine maiestie
and

And excellencie, by reason whereof it deserueth to be
 embraced of vs with all reuerence and lowlynesse of
 hearte. And by this later it commeth to passe, that wee
 beliene, that God is not farre absent from his worde,
 but when and so long as it pleaseeth him, worketh migh-
 tily by it, as by a fit instrument, & accomplisheth most
 wonderfull things. Not that the word as it consisteth
 of bare letters and sillables, as it is witten, read, pro-
 nouced, or heard, is in it selfe of so great efficacie, no be-
 rily, our meaning is not so to perswade: but we hold for
 truth, that whilest the authour of the same word, wite-
 ten, read, pronounced, or heard, is considered, and whi-
 lest the things signified therein are diligently exami-
 ned, the diuine power in the meane season after a cer-
 taine imperceyueable manner approcheth, wherewith
 estones the mindes of the readers or hearers, are so
 moued, pierced, inflamed and enlightned, that repenta-
 ce, faith, and other such like vertues do solow in them. For
 we vnderstand, that euen the very same consideration
 is to be had of the outward worde, that all men do con-
 fesse to be had of the outwarde elementes in the Sacra-
 ments of CHRISTES Church. The water, if it be con-
 sidered in it selfe, is of no great force, neyther can it in
 very deed wash away the filthinesse of the soule: but as
 sone as the worde is added to the element, according as
 CHRIST gaue in commaundement, it becommeth a
 Sacrament. Howe be it, in this word of the Sacra-
 ment, we haue not so muche to marke the sillables and
 sounde of the letters, as we haue to obserue the dignitie
 of him that first instituted that holy action, & the things
 signified by it, especially the inuocation and calling vp-
 on of the three persons in one diuine essence or substance
 of the Deitie. And then so sooth so great is the power
 of the water through the working of the worde, that it
 toucheth indeed the body, but it washeth also the heart (I

use the words of S. Augustine in his treatise. 80. byppost Iohn) not because y word is spoke, but because it is beleued: for whereas God is thus called vpon by faith, there he doth not disdain by his power to worke heauenlie & spirituall effectes in the heartes of those that are baptised. We say then, that euen in like case when the minde is wholly set vpon the word which is read, heard, or vnderstode, and hath regard vnto God the Author of the worde, and besides weigheth in a iuste ballaunce the things signified in it: that then the diuine power doeth wonderfully shewe forth it selfe, and repentance, faith, hatred of sinnes, endeuoure of true holinesse of life are stirred vp, and euen the whole man both in body and in soule is chaunged and renued. Of whych diuine worke manshippe there are pꝛoofes sette forth in the Sacred Scriptures verie playne and apparant to all men. For Ezra read in the booke of the Lawe, Nehemia: 8. in the open streete that was before the watergate, fro morning vntil midday, in the presence of men and women that gaue heede vnto it, and the eares of all the people hearkned vnto the Booke of the Law. It foloweth a litle after. And al the people when they heard the words of the lawe. The Apostle Peter, Actes. 2. rehearseth the Scriptures to the Iews, and interpreteth them as touching Christ: which being heard, so many as were present were pricked in hearte, and said vnto Peter and the rest of y Apostles: Men and brethren what shal we do? And vnto the Rom 10. But what sayth it? The worde is neare thee, euen in thy mouth, and in thine hart. This is the word of Faith which we preach, to wit, if thou shalt confesse with thy mouth the Lord Iesus, & shalt beleue in thine hearte that God raysed him vp from the dead, thou shalte bee saued. For with the hearte man beleueth vnto righteousnesse, and wyth the mouth manne confesseth to saluation. Againe, in the same place:
Faith

Fayth commeth by hearing, and hearing by the worde of GOD. Moreover Peter Act. 10. making a plaine declaration of the summe of Christian doctrine oute of the holy Scriptures, in the house of Cornelius the Centurion: To this CHRIST (sayth he) beare all the Prophets witnesse, that throughe his name whosoever beleue in him, shall receiue remission of sinnes. While Peter yet spake these wordes, the holy Ghoste fell on al them that hearde the worde. Wee may therefore out of al question confirme this assertion, namely, that by the diligent and attentiuereading, hearing, and meditation of the worde of GOD, a man is induced to the knowledge of GOD and of hymselfe, to the detestation of his sinnes, and to vnfayned repentaunce: to Faith in Iesus Christe, to the amendment of hys life and conuersation, and to bee shortly, receiueth the holy Ghoste, and wyth hym most large and bountifull giftes. That whye we knowe in tymes paste vsually befell to the readers or hearers of GODS word, that the same also may happen nowe in these dayes, wee flatly auouche wythout controlment. For why, if hee that beyng incensed with desire of profiting, taketh in hand the holy Bookes, do befoze al things craue the ayde of the holy Ghost: the next deuoutly reade or heare the word of GOD, by which (as by an instrument) it pleaseth GOD to talke familiarly with vs: after this also lifte vp his mind vnto GOD speaking by the Prophets or Apostles, and duly discusse y things specified in the: there is no doubt but that God after his accustomed clemency putting to his hande, will stirre vp, purge, teach and sanctifie the heart as well of the reader as of the hearer, and graciously grante vnto him Repentance, Faith, the holy Ghost, and other giftes and graces of hys spirite.

Furthermore, to the intent, that every one furnished and affected in that sorte that we speake of, maye

*Certain Chap-
ters or foun-
tains, to which
all things in
the holy scrip-
tures ought to
be referred.*

in reading enbze himselfe wisely and discretlye to note, picke out, and as by a certaine methode to distinguish those things, that may be profitable to all intentes and purposes, and applyed to the attaynement of perfection and soule health: we adde last of all, that the very edge of the minde, oughte alwayes to be intentiuely fixed, and set vppon those five fountaines or Chapters, to the whyche the Apostle hymselfe auoucheth, that al things contained in the holy Scriptures are to be referred. For thus wee reade 1. Timoth. 3. The holyc Scriptures are able to make thee wise vnto saluation, through the faith whiche is in Christ Iesu. For the whole Scripture is inspired of God, and is profitable to teache, to improve, to correct, and to instructe in righteousnesse, that the mā of God may be made absolute & perfect to al good works. Likewise. 1. Corinth. 10. They are written to admonish vs, vppon whome the endes of the worlde are come. Againe to the Rom. 15. Whatsoeuer things are written aforetyme, they are written for oure learning, that wee through patience and comfote of the Scriptures might haue hope. Of these five fountaines therfore, I meane, Teaching, Reprouing, Instructing, Correcting & Comfortyng, al persons, when they reade the Scriptures, or heare them read, shal very carefully consider. Neither in sooth will it be a harde matter in passing throughe these fountaines as by steppes, and in meditating deuoutlye vppon them, to find out and gather those things that are agrepyng and answerable to euery one of them. And in very dede they may rightly be taken for places (as yee woulde saye) of Diuine inuention. For the fountaine as touching Doctrine or Teaching, doeth admonishe, that thou shouldest intentiuely looke about thee, whither any thing out of the place of Scripture which thou hast gone throughe in reading, may be drawen forth as pertaining to the chiefe principles and common places of the

Teaching:

the doctrine of our Religion. He that knoweth and can saye by hearte the preceptes of the Decalogue, the articles of the Faith (as they call them) the effect and meaning of the Sacraments, and other pointes vsually taught vnto yong beginners and learners in religion: this man shal easily (in a manner) at the first sight be able to discerne the principall parts of Doctrine what they are. For vpon those fountaines or welheads (seeing they are to be accounted for the ground-woke and foundation) are built al the rules of Christian religion whatsoeuer.

Going forward to the seconde fountaine, as concerning Reprouing, thou shalte wyth all diligence and indenuour weigh and consider, whether in the place or sentence by thee read, anye thyng bee reposed, as auailable to impugne heresses, and any false doctrine whatsoeuer, either olde or newe, (for euen at this daye, the more is the pitie, are hearde ouer many thynges euen among the common sorte contrary and repugnant to the trueth.) Whatsoeuer shall betide proper to thys kinde, see thou bestowe and laye vp in thy minde, from thence, when occasion shal be offered, to bring it forth as a preservative againste the pestilent popson of Heretikes.

Next, in the thirde fountayne, whych is as touching *Instructing*. Instruction, we are willed out of the words and sentences of Scripture wisely to gather those things aparte, whyche tende to the passing of the life in righteousness and true holinesse, and generally, which are any thing auailable to the good administration of Churches, of polittike or houlholde affayres. For why, that knowledge is barren and vnfruitful that bringeth not a man to such dealings in the common trade of hys life, as are both holefome and commendable.

To Correction, whyche obtayneth the fourth place, *Correcting*. and is after a sorte contrarie to Instruction, hee that is desirous to finde fit matter, muste first looke about hym

and consider with what faultes, either priuie or apparent, he hymselfe is infected: then nexte with what corruptions and defilementes the Churches euery where are blemished and impaired, also the common wealth and priuate houses or families: howe in these on euery side discipline is lette lose: and to be shorte, howe lewde and corrupte the maners and conditions of al sortes of menne are. If therefore the place of Scripture whyche thou haste in hande, doeth minister anye thing, to the controuling epyther of thine owne faultes, or othermens, and to the repprouing and amending as well of publike as priuate enormities, then shalte thou with verie good right, accompte all that among Corrections. Whosoever furthered by Gods greate goodnesse, intendeth earnestlye to leade a godlye life, and with all inforcement to deteste and abandon sinne, he shall bee able with iudgement to gather oute of the diuine Oracles bothe Instructions and also corrections.

Comforting.

Last of al, to heape vp matter of Comfort or Consolation, it is not so busie a labour. He that is grieved with a soze, or vexed with anye other maladie whatsoeuer, that manne diligently seeketh and scrapeth together medicines wheresoeuer he can come by them: so likewise hee that is touched with anye sense or feeling of publike or priuate calamities, whereof vndoubtedly euery one of vs haue dailye experience, and do taste of many in some measure, and that not of one sorte or kind, wil studiously note and gather every where in reading plentiful matter & comfort against all perils and daungers whatsoeuer. But those men that by their dayly dealings, and experience of many thynges, haue gotten to themselves anye wisdome, they can muche better than a number of others gyue sentence,

sentence, as touching all these pointes . For Wisdome as wel in al other assayes, as also in the consideration of diuine matters maketh men attentive and circumspect, and helpeth them greatlye to the finding out of the vse of those thinges, as that whyche holdeth by a Torche in the darke, and goeth continually before them.

That man in like case shall not a little profite in this exercise, and shal get the Garland from a greate many, that hath been some space conuersant in reading the holy Scriptures. Yea, and he also shall be able to performe something worthy of commendation in this behalfe, that hath bin happily furthered wyth the acquaintance and familiar conferences touching Religion of learned and Godlye menne . But the readiest and most certayne waye of all is, to obserue with great care and industrie, in Sermons made by faythfull Teachers to the people in Sacred assemblies, home and by what meanes in the discourse of euerye parte of the Prophetical and Apostolike writings, whyche are there declared, one while a manifolde Doctrine as touching true opinions, an other while Controlementes of false opinions, an other while Instructions or Exhortations vnto Vertue, an other while reprehensions of faultes, an other while Consolations, all them applyed to the presente state of thyngs, and (so farre forth as may be) to the times, places, and persons, are vttered and produced, and wyth no small cunning, Clearklinesse, and indououre inculked and repeated.

Lyke as those children doe putte vs in good hope and expectation of theyr towardnesse, whyche wee see willingly and vncompelled to goe to the Schooles, wherein the fyrste poyntes of Learning
are

are taughte: so we dare be bolde to saye, that those shall easily vnderstand al the whole vse of Christian Religiō, that do chærefully (laying all other matters aparte) resorte to the Church, so ofte as anye intreatie touchyng the Scriptures is there godlyly, and purely, and sincerely practised and made. Every Church, wherein are placed diligent and faithfull teachers, is as a famous Vniuersitie and common Schoole for all men to come vnto. And that is wonte to be taken for mooste sounde, and leaste suspected, whiche is publikely, and of those that haue the charge of teaching in the Church committed vnto them, giuen forth and exhibited. But I holde beste to set downe hære, that whiche Saint Chrysostome in hys homilie 21. vpon Iohn, hath wisely pronounced as touching all thys matter. If wee woulde (sayth he) diligently ransacke the Scriptures, wee might thereby obtaine saluation: if we woulde be thoroughly conuersant in them, we should rightly be instructed both in learning and liuing. And albeit a mā be crooked, peruerse, and vnmerciful, albeit he hath profited nothing aforetime: yet now at least wise shal he profite, and (although hee doth not by and by perceiue it) receiue some comfort. For if so be a man sitteth in a shop, where oyntments or perfumes be made, he doth euen whither hee will or no taste of the fauor thereof: then muche more he that frequenteth the Church. For euen as of slouth, groweth negligēce: so of exercise cometh cherefulnesse. Though thou be subiect to neuer so many sins, though altogether vncleane: yet refuse thou not to come to the Church. For, what if thou doest not the thinges that are taughte? Thou shalte not lose altogether thy labour, if thou vnderstandest but thy selfe to be miserable. Thys feare wil not be vnprofitable, nor this dreade out of season. If thou sob and sigh from thy heart, bycause thou doest not that which thou hearest, there is no doubt but that

that thou shalt one day beginne to do wel. For it cannot bee, that he that both heareth G O D, and talketh wyth G O D, should be without profite. For by and by we are kept vnder. We wash our handes, when we take vp the booke. Seest thou with what reuerence we are moued before we reade? But if we adde diligence herevnto, then will great profit come thereby. For none but the reuerent soule washeth his handes. And the wife if shee haue hir heade bare, couereth it so soone as may bee, giuing a token of hir inwarde reuerence: but the man if his heade be couered, will by and by discouer it. Seest thou howe the outward fashion declareth the inward affection? Furthermore, he that is a diligent hearer of a diuine Sermō, doth oft times grone in conscience, doth oft times finde fault with his life and manners. Let vs apply our selues therefore to the Scriptures, my deere brethren, and especially to the Gospels, let vs oft times be in hande wyth them. For the booke is no sooner opened, but straighte wayes we shall meete with the name of C H R I S T: and when wee heare the order of his birth, we shall remember Mary his mother, which of Ioseph hir husband was founde to be with child by the holy G H O S T. Now hee that shall heare these things, will immediately be inflamed with a wonderfull loue of virginitie, he wil maruel at the childe, he will despise earthly things. Neyther is it to be thought a matter of small importaunce, that a virgine was accompted worthy of the holy Ghoste, and to be saluted by the message of an Angel. And these things briefly for a tast. But if thou wilt diligētly serch through all things, thou shalt incontinently contemne al worldly affayres, and shalt reioyce with thy selfe. If thou bee riche, thou wilt passe nothing for riches, when thou vnderstandest that a poore Carpenters wife, in a vile cottage and condition, became the mother of our Lorde. If thou be poore, thou needest not bee ashamed, when

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thou hearest that the aut hour of the worlde refused not a most vile cabin. Thus being perswaded, thou shalt not be carried headlong to rauine and extortion, thou shalt not bee carried to couetousnesse, thou shalt not take thy neighbors good, but rather thou shalt imbrace pouerty, thou shalt despise riches, thou shalt by this meanes put away al malice. Againe, when thou shalt see Iesus lying in a manger, thou wilt cast away all care of decking thy sonne with gold or siluer, of garnishing thy bedde, thou wilt cast away I saye all couetousnesse: thou shalt obtain many things, which perticularly I can not now stād to declare, but they shal know that will take a taste of thē. Wherefore I exhorte that yee woulde giue attendance to reading, that yee woulde gather the true meanings, and write them in your heartes. Which when the Iews regarded not, they thought it ynough to carry the bokes in their hands: but we, let vs haue them, not in our hāds, but in our houses: yea let vs, as it behoueth vs, imprinte them in our heartes. For by this means the filthy drosse of this life being done away, we shal obtaine the sweete blessings of the life to come. **Hitherto hēe.** These words are indēde somewhat long, but yet suche as are verye worthy to be obserued of all persons. And in god sothe it is expedient, that next after the Scriptures the godly admonitions also of the holy fathers, amongst whō Chrysostome is notable, shoulde be graciously hearde, and highly esteemed of all men.

Conclusion.

But it is time, that I now make an end of speaking. I most hartily therefore pray and beseech all persons euen in the bowels of oure Lorde and Sauoure **I E S U S C H R I S T**, of whō we profite and auant that we haue obtained the most honorable name of Christians, that we woulde by all meanes possible indeuour oure selues to aunswere to so holy a name and calling. And for because this thing can not be brought to passe, but by the
knowledge

knowledge of G O D S will and of the whole substance of Christian doctrine: it is euident forsooth, that the continuall reading and hearing of the Scriptures is verie muche requisite and necessarie for al Christians. Take therefore, I beseech you, the aduertisementes of vs hitherto collected in suche wise, as by the same we maye haue intelligence, that you are in some sorte perswaded to buy the holy booke, to take them in your handes, & yearly once or oftner (if it maye be) to reade and peruse them. It is an olde saying, that there is no longing for that which is vnknown: and that knowledge hath no enemy, but the ignoraunt. But thus it is, thou shalte no sooner beginne to reade the holie Scriptures, but thou shalt beginne also to loue and imbrace them. The wonderfull swætenesse that is in reading, thou shalte then first of all perceyue, when thou art a little enbzed with it. As for those counterfaite reasons, wherewith in these our dayes the crafty fores and Aegyptian inchaunters goe about to withdraue all sortes of men, but especialy the common sorte and youth of good calling from their holy and godly purpose, stoppe thou thine eares against them and passe them ouer as deadly Mermaides songs. Satan the commō enemy of mankinde, slepeth not, neyther taketh anye reste: but from time to tyme thrusteth forth the one while verily suche as are approued in opinion for their notable wisdom, another while swinish haters and contemners of all holy things, another while Hypocrites puffed vp with a vaine shew of holynesse, and therefore marvellous fit instrumentes to beguile the simple, by whose painted and smooth persuasions and by other crafty conueyances the vnwarie sort maye be broughte to the neglecting and open hatred of the Scriptures: but it is your partes, with these reasons and instructions, whereof you haue hitherto heard many and sundry, as well out of the sacred Scriptures the

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selues, as also out of y^e moste godly and learned fathers, to shoue by and fortify your mindes, and euen in spight of all the rablement of the wicked whome Satan subuozneth and armeth dayly against vs, to stirre them by to the loue and study of Gods word. Let vs consider that CHRIST doth euen now also without ceasing preache vnto vs: which in very deede he doth not after one waye or manner: and that there is no precepte of him oftner byged and repeated, than this, wherein he sayeth to all Christians: Search the Scriptures: for they are they that testify of me. This voyce of CHRIST, for so much as his heavenly father hath so commaunded, let vs heare with patient and stayed mindes, and with al reuerence and submission obey it: finally in comparison of that, let vs refuse and abandon all mens persuasions, preceptes, counsels, flatteries, threathnings, curses, and tormentes whatsoeuer. For he that maketh none accompt of this voyce of CHRIST, there is no doubt, but that his name shall one day be utterly scraped and rased out of the register of Christians, that is to saye, out of the booke of life, whiche GOD himselfe hath written: and that at the laste iudgement of the great day, he shall heare fro the mouth of the same CHRIST, in a far other manner of voyce, namely, a heauye and a horrible voyce as touching the suffering and enduring of euerlasting fire,

THE ENDE.

Imprinted at London, by

Henry Bynneman, 1579.

